

# The Baptist Record



"THY KINGDOM COME"



OLD SERIES, VOL. XXXX.

JACKSON, MISSISSIPPI, FEB. 14, 1918.

NEW SERIES VOL. XX, NO. 7.

It is said the New York dailies have doubled the sale price of their papers. The paper business is putting problems on many.

The Biblical Recorder has reduced its size owing to the strenuous times, but says it proposes to give the readers cream now and not skimmed milk.

Since closing the book store we have for sale, at a tempting price, a safe, a cash register and an adding machine. Write for description and prices.

Five states have approved the National Prohibition amendment to date, Mississippi, Virginia, Kentucky, South Carolina and North Dakota. None have voted against it. May the Lord hasten the good work.

In Washington City recently the churches were closed on Sunday by order of the fuel administrator but the places of amusement were open, lighted and heated. We are a long way from the end of the war while such a condition as this continues.

Brother B. E. Phillips, now attending the S. W. B. T. Seminary, expects to come back to Mississippi for the summer and will be glad to help in meetings. Those who know him will be glad to hear him, for there is no truer man among us.

It is a mistake for a set of religious statesmen, so-called, to undertake to tie up all the denominations in a federation to conquer the world. If you want to catch rabbits, don't tie your dogs together. They will hunt better if each dog is free to follow his own nose in the hunt.—J. B. Gambrell.

After nineteen years absence from Mexico Dr. A. B. Rudd returns to that country as a missionary. He has charge of the Mexican Theological Seminary, under Northern and Southern Baptists. While out of Mexico he was for a while missionary to Porto Rico and for a while pastor in Virginia. The school is temporarily at Saltillo.

Rev. John Bomar is at Camp Shelby, Miss. He says the Lord is wonderfully blessing the work there, and that many are being saved. Many are also coming back from their wanderings and re-consecrating themselves to the Lord. Brother Bomar is starting Bible classes in each company, eight or ten were gotten under way the week before this note was written.—Ex.

Howard College in Alabama has added a school of emergency and a school of commerce. These are intended to meet the demands made by war conditions. They are also providing a school of domestic science for the young ladies and a course in military training for which they have requested a regular army officer. The city of Birmingham is asked to give \$150,000 in one week to carry the plan into effect.

Belgium had to notify Germany that Belgium was a "country and not a way." It seems that the United States will have to let the people of some other countries understand that this land is a country and not a financial health resort. Too many of those coming here have evidently had in mind the lining of their own purses and building up a fortune while they remained citizens of some other country. We shall be surprised if there is not a move when this war is over to check or correct in some way this abuse of privilege here so long accorded to foreigners.

## WHAT?

Baptist Sunday School and B. Y. P. U. Convention.

## WHEN?

March—Tuesday night the 12th  
Through Thursday the 14th.

## WHERE?

Kosciusko, Mississippi.

## WHO?

Some of our best workers in Mississippi and the following named men from without the state: Dr. J. W. Gillon, Nashville; Mr. H. L. Strickland, Nashville; Dr. W. S. Wiley, Muskogee; Mr. E. E. Lee, Dallas; Mr. R. H. Coleman, Dallas.

## Education Commission

### LET US GET OUT OF DEBT.

#### What We Owe.

The amount of indebtedness on our two younger colleges is \$84,000. This amount is holding members of the Education Commission, college trustees, pastors and others responsible. It should be that each of one hundred and seventy thousand Baptists would feel the weight. If every Baptist in the state would pay fifty cents we could get out of debt in two hours.

#### What Are the Prospects?

If we can get the educational work properly before our people we can meet the demands which are upon us this year. But to do this every one must be broad enough to feel that he belongs to a denomination whose interest and obligations reach at least to the border lines of the state. No pastor must feel that he is called to keep his people from giving; but is rather called to lead his people in giving.

When all of our people come to love light more than darkness, our schools will be supported. Judgment must begin at the house.

Dr. R. S. Gavin says: Alabama has lost two more of her finest pastors to Mississippi. Bateman comes to Meridian, and Bentley to Durant. I say it with deliberation—there are not two finer men in all the land than R. J. Bateman and O. P. Bentley. They are "gilt edge" in the highest sense of that word. In Alabama they ranked high as pastors and denominational leaders. They are the kind one can depend upon under all sorts of circumstances. Mississippi Baptists are much better equipped for efficient and forward service by having gained these two noble men of God.

Miss Anna Hartwell, herself a faithful missionary in China, and daughter of a fifty year missionary, has come back for a year's rest.

Mrs. Hellen Barrett Montgomery, prominent among Northern Baptist mission workers, has been given the honorary M. A. degree by Brown University.

Rev. T. F. McCrea, for fourteen years a missionary from Mississippi to China, is temporarily acting as army Y. M. C. A. secretary at San Diego, Cal.

Brother E. T. Smith of Gloster writes that it was a mistake that the two churches at Gloster united, but that some of the members of the Gloster church got letters and united with the Galilee church.

The Brier Hill church, Rankin County, has called Rev. Wayne Alliston as pastor. He was born and reared among them and has been attending the Seminary at Fort Worth.

Rev. A. A. Walker has resigned at Water Valley to accept a call to the First Church, Newbern, N. C. He begins a meeting at Shelby next Sunday, assisting Pastor W. E. Farri. Mr. J. P. Scofield will lead the singing.

The Budget Layman Superintendent, N. T. Tull, is planning to have meetings of pastors in each association within the next month to secure the adoption and working out of the budget plan. He will be very helpful to the churches in their financial plans and work.

Mr. B. W. Griffith of Vicksburg was on Tuesday elected president of the Board of Trustees of Mississippi College. He is a worthy man to succeed Capt. W. T. Ratliff. He has long been a member of the board and his grandfather, Mr. Ben Whitfield, for whom he was named was many years ago president of the board. Mr. Griffith is an honored graduate of the college who combines scholarship with business ability, being an able speaker and president of the First National Bank at Vicksburg.

One lady sends \$5.00 for books to be sent to Rev. W. J. Derrick, of Ripley, who recently lost his library and house and furniture by fire. We shall be glad to do in other cases what we did in this, add books to the value of at least fifty per cent on any order of this kind. We will do this for any other preacher for whom books are purchased as long as we are able to stand it, that is until further notice.

The following is an expression of appreciation from one who attended the Workers School at Jackson College: The two weeks' school provided by our State Baptist Convention Board for our colored preachers and other Christian Workers among them certainly proved a great success. There were 106 preachers enrolled who came from all parts of the state. Not only were the young preachers there, but the old ones as well. Our State Board could not do a more helpful missionary work, nor invest money in a more deserving way than to provide this school for the leaders of the negro people among us. President Hubert of Jackson College deserves credit for arranging to care for the colored preachers at his school, and Rev. A. A. Cosey, of Mound Bayou, special missionary among the colored Baptists of Mississippi, should be congratulated upon securing such a large attendance.



## PSYCHOLOGY OF RELIGION.

"Dr. A. J. Dickinson, of Birmingham, favors teaching religion in all colleges, state, private and denominational, giving three months to the psychology of religion, three months to the history of religion and three months to the philosophy of religion. Is this not simply religious veneer? He does not suggest teaching the Bible, which is the only book that produces and conserves religion."—Mississippi Record.

The Record is exactly right. Who cares anything about the history or the psychology of religion? What the aching heart needs and longs for most is religion itself. The real thing that changes the heart and the inner life, and sends a man on his way rejoicing in peace the world can never give. These learned bombasts who talk so very much about religion, but who have no personal experience as to what it is have done a great deal of harm. Had Germany known the power of the new life, and taught it instead of her kultur, this world would never have had to suffer from the dreadful war that is upon it, and that has slain its millions and broken the hearts of millions more.

After all, it is not so much in teaching religion as it is in living it. The man who talks so glibly about the psychology and the philosophy of religion, as a rule, is the fellow who does not know what real religion is. He needs in his heart and life that power that comes down from above.

New birth is the need of every man, woman and child in this poor old sin-cursed world. —Greenwood Daily Journal.

## THE SINGLE HOPE.

Col. Henry Watterson, in the Louisville Courier-Journal:

"Surely the future looks black enough, yet it holds a hope, a single hope. One, and one power only, can arrest the descent and save us. That is the Christian religion.

"Democracy is but a side issue. The paramount issue, underlying the issue of democracy, is the religion of Christ and him crucified; the bed-rock of civilization; the source and resource of all that is worth having in the world that is, that gives promise in the world to come; not as an abstraction, not as a huddle of sects and factions; but as a mighty force and principle of being. The Word of God, delivered by the gentle Nazarene upon the hillsides of Judea, sanctified by the cross of Calvary, has survived every assault. It is now arrayed upon land and sea to meet the deadliest of all assaults, Satan turned loose for one last, final struggle.

"The Kaiser boldly threw down the gage of battle—Infidel Germany against the believing world—Kultur against Christianity—the Gospel of Hate against the Gospel of Love. Thus is he Satan personified—'Myself and God,' merely his way of proclaiming it—for his 'God' is Beelzebub, the Angel of Destruction, his creed the devil's own, his aim and end a hell on earth. Never did Crusader lift battle-ax in holier war against the Saracen than is waged by our soldiers of the Cross against the German. The issues are indeed identical.

"If the world is to be saved from destruction—physical no less than spiritual destruction—it will be saved alone by the Christian religion. That eliminated leaves the earth to eternal war. For fifty years Germany has been organizing and laboring to supplant it with Kultur, the genius of Infidelity. Her college professors have been obsessed with it. Her universities have seethed with it. In acclaiming 'Myself and God,' the Kaiser has put the Imperial seal upon it. When our armies have run it to its lair—when they have crushed it—naught will have been gained unless the glorious Banner of the Cross is hoisted—even as Moses lifted up the serpent in the wilderness—and the misled masses of Germany are bade to gather about it, and beneath it a sadly they collect the debris of their ruin for the reconstruction of the Fatherland.

"Let every American soldier swear this day—this Christmas morn—that he will link him and his with the Christ-child—the Light of Love—that suffered under Pontius Pilate, was crucified, dead, and buried, that descended into Hell, that the third day arose from the dead and ascended into Heaven, and sitteth on the right hand of God, the Father Almighty!"

## WHY IMMERSE WHEN WE BAPTIZE?

(E. L. Wesson.)

My article on "Baptize with water and with the Holy Ghost" caused some to say, "If water baptism is only a symbol, and is not necessary to obtain the baptism of the Holy Ghost, then what difference does it make how we baptize?" I anticipated that, when I wrote, but thought that the last point would make clear to all just why. It seems though, that some failed to get the last point, therefore this. The last point was that perfect cleansing from all sin by the blood of Christ, which perfect cleansing is received "through the washing of regeneration and renewing of the Holy Ghost," demands, as an outward act to represent that complete blood-cleansing, a symbol of complete body-bath. We cannot correctly represent a complete spiritual cleansing from all sin by any act done with or to the body unless that act signifies complete cleansing.

Paul doubtless had that in mind when he wrote, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."—Heb. 10:22. You will notice how carefully he changed from "sprinkled" to "washed." The idea seems to be that if the heart has been sprinkled from an evil conscience by the blood of Christ, so that all sin is taken away, then we should symbolize that fact by a complete symbol of complete cleansing, like a body-bath. In such a symbol, any part of the body left unaffected by the body-symbol of the blood-cleansing would signify that the blood-cleansing is incomplete, therefore the act would symbolically speak against the perfect cleansing from all sin by the blood of Christ. Think over that and you will see that it is correct. It is a point worth studying.

As we do not baptize to obtain cleansing,

but to symbolize cleansing, the symbol used must be such as to clearly signify the kind of cleansing we want to represent. The Jews, during the legal dispensation, did not obtain perfect cleansing from sin by their sinofferings. The conscience was never cleansed. The writer of Hebrews said that the gifts and sacrifices offered "could not make him that did the service perfect, as pertaining to the conscience."—Heb. 9:9. He also said, "The law made nothing perfect."—Heb. 7:19. He further said that those sacrifices could only satisfy or sanctify to the purifying of the flesh."—Heb. 9:13. But that the blood of Christ purges the conscience from dead works to serve the living God, Heb. 9:14. Therefore not by the blood of goats and of calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us.—Heb. 9:12. Then John tells us that that the blood of Jesus Christ His Son cleanseth us from all sin.—1 John 1:7.

You can see the great difference between the ceremonial cleansing under the law and the perfect cleansing by the blood of Jesus Christ. As there was such a great difference, that difference, if set forth in symbol, demanded different acts to represent it. The Jewish cleansing, being imperfect, demanded an act that represented imperfect cleansing from sin, if symbolized at all, therefore God directed that they use, as a symbol of their imperfect purification, a rite that signified that it was imperfect; and told them to sprinkle, only sprinkle, with a mixture of water and the ashes of a heifer. See Numbers 9:9-19.

The sprinkling would have represented that the cleansing was imperfect, but mixing the water with the ashes of a heifer doubly signified that fact. God never misrepresented facts by symbols nor rites. We can always see in the symbols He gives the correct representation of the thing symbolized. You can readily see that as the blood of beasts cannot actually cleanse the soul and conscience from sin, sprinkling was the thing to symbolize it: for sprinkling does not, and cannot, represent perfect cleansing, especially sprinkling with a mixture of ashes and water.

But the blood of Jesus does actually cleanse from all sin, therefore the Old Testament rite of sprinkling for purification misrepresents it, and we can't afford to do that. As the blood of Christ cleanses from all sin the symbol used to represent that fact must include the entire body. If He completely cleanses from all sin, we ought not to misrepresent that fact by an act to the body that signifies imperfect cleansing.

When we use sprinkling or slight affusion for baptism, as the symbol of purification from sin, we put ourselves back under the old Jewish dispensation of the blood of beasts: for that is what they used. But if we bring the entire body under the influence of water in baptism, then we represent the perfect cleansing from all sin by the blood of Jesus. Ceremonial cleansing demanded sprinkling as its representative. Actual, spiritual cleansing demands that the whole body shall come under that which represents the complete cleansing. Pardon these almost literal repetitions. I want to make it



plain. "The washing of regeneration and renewing of the Holy Ghost" is a complete work, therefore nothing but the complete submergence of the body will represent it.

We might somewhat represent that complete cleansing by pouring water over the body until it is completely drenched. But there is another feature of Christian experience symbolized by baptism: a feature which pouring water until the body is drenched will not represent. That feature is this: in regeneration the one regenerated dies to the old life in sin and is made alive to a new life in Christ Jesus. Baptism is to symbolize that fact, as well as the fact of cleansing from all sin.

To symbolize that fact there is nothing whatever that represents it like burial of the body in water and raising it up again out of the water, as if to a new life. Neither sprinkling nor pouring can represent that feature of regeneration. Therefore if we symbolize both cleansing from sin and death to sin, and the resurrection in Christ to a new life of righteousness, in our baptism we will have to be "Buried with Christ by baptism into death, that like as He was raised from the dead by the glory of the Father, even so we also should walk in newness of life.—Rom. 6:2-4. Therefore, when we take the body and lay it down in the water and raise it up again, when we baptize, we represent perfect cleansing from all sin, death to the old life, and **resurrection** to the new life. In short, we represent all that we receive through the blood of Christ and the work of the Holy Ghost in us in regeneration in the act of baptism. For that reason we must immerse those whom we baptize. Nothing else will symbolize what we receive.

It is not because we love to immerse that we thus baptize, but because no other act will meet the demands of perfect cleansing by the precious blood of Christ, and show forth our death to sin and resurrection to a new life in Christ.

#### OPEN YOUR SUNDAY SCHOOL AND KEEP IT OPEN.

(I. J. Van Ness, Corresponding Sec.)

We have abundant evidence here at Nashville that the unprecedented weather through December and January demoralized our Sunday schools. For two months many of these schools found it practically impossible to open. Naturally enough, many were disposed to stay closed during the January spell of weather. After that it became difficult to rally the forces. Our stock of periodicals shows that thousands of schools which usually remain open during the winter have closed. In many places also the absence of fuel led to closing where otherwise the schools would have been opened.

This situation is hurtful to all our work. We need our Sunday schools and never more than in these war times. It is not good patriotism to close up the meeting places where people gather together to talk about religion and moral things. Such gatherings are the steadying forces in the community. Denominationally it is equally hurtful. We are approaching the culmination of our great missionary campaign and

if the Sunday schools are demoralized the church life will be influenced to a great extent. In thousands of rural communities the two services go on together or they fail together. I find myself wishing we might as a matter of patriotism and denominational loyalty, make a special effort to open our Sunday schools, wherever it is possible, at the earliest date and keep them open.

I am presenting this not as a matter of business for the Sunday School Board, though that is not a small matter as we are carrying a bigger benevolent budget than ever this year and our earnings will be affected by these conditions. It is a broader aspect of the question that appeals.

In order to help on in this good work the Sunday School Board is willing to do its part. We realize that in many cases to reopen the schools means that a few individuals must do the work and take the risk. We are, therefore, making this two-fold offer: First, to sell the quarterlies for the remainder of the first quarter at half the usual price; second, where the resources are limited, to give the supplies where a group of workers will guarantee to open and keep up the work.

We realize fully the risk in thus making concessions of this kind, but we are sure that no one will take undue advantage of such an offer. On the other hand, we hope it may lead thousands of schools to open up and keep open so that when the better days of March come things may be in full headway and we may not all of us be obliged to wait for a couple of months for this end to be brought about.

We appeal, therefore, to the workers generally to open up the Sunday schools and then to keep them open at any sacrifice. The experience of Christian workers in Canada and in Great Britain is that after the first shock they found it easy to keep all their religious enterprises going without interruption. They count it the highest duty of patriotism and religion to keep their religious work at full tide. They have not abandoned their conventions, nor stopped projecting new ventures. Our experience will be the same. It will be well for us if we learn from them and get to work right away, keep at it, and not let up. Our government is learning from the experiences of the allies; why should we not learn in the same way. "To your tents on Israel," to the work, and hold on to the end.

Feb. 8th, 1918.

#### THE CROSS: THE ONLY HOPE OF THE FALLEN RACE.

(Prepared for the Winter Theological School at Sumner, Miss., Jan. 14th-19th, 1918, and by that body requested for publication in the Baptist Record. By N. W. P. Bacon.)

I am asked to discuss "The Cross," with special reference to the "vicarious atonement as the **absolute** essential in the salvation of the fallen race."

In this discussion I shall doubtless repeat some things that have gone before and shall no doubt be repeated by those who follow, but this is to be expected when we remem-

ber that the Cross is the center of our system of Christian doctrine. Before I proceed with this discussion I want to congratulate my honored brother, T. J. Moore, or whoever is entitled to the credit for formulating this program, on giving emphasis to this fundamental doctrine, which together with the great doctrines of guilt, repentance and regeneration, seems to be gradually disappearing from our Baptist terminology.

The doctrine of the Cross is the most important single doctrine in all the system of Theology. The whole scheme of salvation rests on the Cross. **Every** doctrine of redemption of both soul and body, depends upon the Cross. **All** doctrines center here. Without the Cross all doctrines are without force. Of what use is the "Virgin Birth;" of what service the sinless life of Jesus; of what force the resurrection without the Cross? What could intercession accomplish without "Somewhat to offer?" To talk of redemption, Justification, Sanctification, Adoption and Glorification is nothing better than pious twaddle, if the Cross stands not before them.

The "Mansions in the Skies" would remain forever tenantless were there no Cross. "Without the Cross, Christianity becomes powerless and meaningless. Salvation and the Cross are indissolubly linked"—no Cross, no Salvation. "Men cannot be saved by eloquence, philosophy, learning or morality. If philosophy could save, Socrates and Seneca, Plato and Epicurus, John Stewart Mill, Herbert Spencer, "et id omnigenus" would have a place at God's right hand. If learning could save, then the ancient Egyptians, the Hindoo and the Chinese would have an "abundant entrance thru" the gates into the city of our God." If morality could save, then Paul and Cornelius, Nicodemus and Nathaniel would have had no need to seek Jesus.

"Christianity without the Cross can never be an Evangel unto men. You may admire the spotless life of Jesus; you may rejoice in His wonderful teaching; you may bless Him for His divine philosophy, and you may weep over His undeserved fate, but if that is all, to you He is only a better Socrates, or a greater Paul."

The **Supreme** need of this old world today, is not democracy, as desirable as that might be, it is not that wars shall cease unto the ends of the earth, however much we would rejoice at this; it is not money to feed the famishing millions and clothe the shivering multitudes, much as we long to do this, but a knowledge of the true meaning of the Cross and a deep conviction of the need of that Cross. The world's ignorance of the real meaning of the Cross is abysmal, and its indifference to its need is appalling.

The paramount question of the regenerated soul—the supreme problem for us Baptists today, is now how we shall raise money enough to meet the demand of our Boards—and Heaven knows this is a colossal one, but how shall we make the word—how shall we make the people of Mississippi—the folks in our own home understand the real meaning of and have an overwhelming consciousness of their need of the Cross. Our teaching in

(Continued on Page Six.)



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## EDITORIAL.

### THE SEED.

Many have been studying recently the series of parables which Jesus gave to show the nature of the kingdom, its beginning, development and consummation. One item is common to a number of them, namely, the seed. This is not an accident, but shows the essential nature of the kingdom. It is the planting of a new life; for however small the seed, the beginning and progress of the kingdom is dependent on the imparting of a new and victorious life principle. This will be seen in the parables of the sower, the tares, the mustard seed, the leaven (which is a living germ) and the parable of the seed growth given by Mark alone. This repetition of one idea amid all the diversity of the parables is worthy of remembering.

The mightiest force in the universe is life. That does not mean existence or length of days but the strange invisible force that operates all about it and changes all around it to conform to its own nature and needs. More than this, it has the power, if not of creation, yet of recreation, at least of reproducing itself or its kind. Of the trees and all inanimate life, God said when he made them, "Whose seed is in itself." Of man He said "God breathed into his nostrils the breath of life and he became a living soul." But of Jesus it is said, "The second Adam (or man) is a life giving spirit."

Whether in trees or animals or men this life principle or seed is a victorious and irresistible force. It has the power to appropriate to itself all materials around it. What is inert and dead becomes quickened into life and touched into activity. Beginning with a thing so small as an acorn it lifts materials from the ground to a height of sixty feet or more, weighing many tons. It works incessantly, never resting and never sleeping. It overcomes natural inertia, defies friction and conquers the law of gravitation. There is no known limit to its activity and power.

The origin of life takes us back to God, who is the living God, the author of all life. Of the Son it is said, "In Him was life and the life was the light of men." Jesus said of Himself that the Father had given Him to have life in Himself. But it is not

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the physical life that interests us except in so far as it helps us better to understand the nature and origin and working of the spiritual life. Jesus is the author and origin of it all. He came that we might have life and might have it abundantly. He that hath the Son hath the life. "Except ye eat the flesh and drink the blood of the Son of Man ye have not life in yourselves." The touch of Jesus awakened the dead, not simply those on the bier or in the sepulchre, but those who are walking the streets, yet have no sense of God; those who work in the fields or offices who have no consciousness or responsiveness to the call of God in the world about them or the needs of men. When he passes, Peter and James and John drop the fish nets which hold them no longer, and they are compassionate toward men who are sinful and ignorant. Matthew drops the coin and the account book at the tax collector's office and joins the company of those who help the sick, who teach the ignorant and preach the way of salvation. Paul drops the lash and the commission to imprison men and women, and joins the company of the believers who worship Jesus and suffer for His name's sake. They are all inflamed with a new passion and driven by a holy zeal for righteousness. They go forth to preach and to minister.

But how is this new life, this transforming, overcoming, victorious life communicated? What means were used, what shall we use to cause it in ourselves or in others? Where is the point of contact attained, where is the medium through which the divine life is imparted, and by which we are transformed and overcome and made to overcome? The Bible is full of the answer to this question. It may be said itself to be the answer to it. Jesus said "The words that I speak unto you, they are spirit and they are life." James says "Of His own will He brought us forth by the word of truth" He had just exhorted them to "receive with meekness the implanted word which is able to save our souls." The message of God is called "the word of life" because it produces life. Jesus said, "The seed is the word of God." All spiritual life is wrapped up in the word. Its reception gives it its chance of working its purpose and fulfilling the purpose of God. It is the mightiest force on earth. It will lift fallen and degraded men back to the peace of dominion by the side of God. It will transform base and earthly character into heavenly and godly men and women. It will lift a nation out of savagery into love of righteousness and purity. If you have been puzzled to know how you are to be beneficiary of His grace and a partaker of the divine life; if you seek a full measure of spiritual life, it will come by the receiving of the word into a heart that is willing to yield to it. An all the year round garden may be had by constant planting and cultivation. An all the year and everyday fruitage of spiritual life may be had by daily attending to the word of God. In this is the life germ which overcomes the deadness of the natural man and transforms him into a spiritual being.

Thursday, February 14, 1918

## CLEAN-UP

The correspondent of the Times-Picayune, reporting from Jackson concerning the investigation by the Legislature of conditions at the State Hospital for the Insane, says:

"The testimony that has been brought out in the Legislative investigation is the most scandalous that has ever been laid before the Legislature since Mississippi became a state of the Union. It is no exaggeration to say that some of the testimony is so filthy and obscene that it would make the most depraved denizens of the worst 'red light' districts hang their heads in shame. Newspaper readers who follow the published accounts of the investigation cannot possibly imagine the filthiness of the testimony. It is beyond description.

"That such conditions could exist in a civilized community, and at an institution where a model situation is expected by the public, has aroused public sentiment to a high pitch. When witnesses go on the stand and admit under oath that they have participated in immorality and debauchery in the Insane Hospital, as they have done in this investigation, the public has taken it for granted that they are telling the truth, and a cry has gone through the state for a general 'clean-up' in the institution."

The only defense we have seen made by those supposed to be responsible for conditions at the hospital is ignorance. To say that those into whose hands young women have been entrusted didn't know about things reported there, or for one to say it of himself is to charge them with stupidity, incompetence and indifference which disqualifies the accused for any position of trust. To uphold one who does not clear himself absolutely from such a charge is to put the defender in the same class of the worst moral reprobates. How can any decent man fail to burn with shame and indignation when the moral health of young women and the safety of helpless patients are endangered by such cesspool as we are reported to have here under our noses? The Legislature will doubtless press the matter to a conclusion and demand such a change of conditions as will satisfy the outraged moral sense of the good people of Mississippi. We have had reports of outrageous conduct before on the part of people in high places in Mississippi, but it seemed hard to call them to account. In this case the only reason for failure would be an unwillingness to see justice done or righteousness established.

## S. B. A.

The Southern Baptist Assembly at Ridgecrest, N. C., is attended each year by a number of Baptists from Mississippi. One summer I counted ten Leavells in one group. If Mississippi that year had had no other representatives, Mississippi would have been well represented. The programme for the coming summer is the best that we have ever prepared. The provision for caring for those who attend the Assembly will be better than ever. I hope that a large number of Mississippians can be with us this year at Ridgecrest.

B. W. SPILMAN.



## Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

The Weather is better.

January, February, March and April are Home and Foreign Mission months.

We have got to roll up our sleeves now and go to work or else Home and Foreign Missions will come up lacking.

If I could just get the ear of every pastor in the state for one minute I would make this suggestion: You can raise the amount of your apportionment for Home and Foreign Missions only by going after it.

### THE OBJECTIVE OF OUR WORK.

It is easy to lose sight of the objective. It is easy to become engrossed in the immediate, the present, the near things and forget that there is a great, ultimate, far-off end to be attained, the attainment of which is the reason for all the things and activities of the present.

For instance preaching is not an end in itself. Church organization is not an end in itself. Teacher Training work is not an end in itself. These are the immediate, the near, the present activities looking to a larger, ultimate objective.

In fact the local church organization is not an end in itself. The local church exists for a purpose. Christ has a world program for the church.

What is the purpose to which all activity in the Kingdom service looks? What is the objective of all kingdom agents?

It is Christ's world redemption work.

We preach and organize and work for the purpose of carrying out Christ's plan of world-redemption. Anything,—any agent, any organization, any plan, any sermon, that does not contribute to and make for the carrying out of Christ's plan for world redemption has no place in Christian service.

How are our churches to fulfill their place as agents in Christ's program?

Through their mission activities.

Hence if a church is not taking its place in the mission activities of its denomination and doing its part in preaching the Gospel to all the world it is not only disloyal to Christ, but useless to him.

Our work is to make known to the world.

The way to do that is to give of our money to State, Home and Foreign missions so that through the organized channels of the denomination the message of salvation may be proclaimed.

The pastor's preaching and leadership is to this end.

As the tree is known by its fruit so is a church known by its activities. Dear brother pastor do not become so absorbed in the local, the near, the immediate, the personally pleasant things to preach about as to forget the great, the all absorbing, the all consuming, the all controlling purpose of our work; the all insistent call of our Lord.

You can't leave missions out.

The imperative call of our Lord is to world-work for world-evangelization. Here is the test of loyalty.

### SETTING THE MARK FOR OUR BAPTIST CHURCHES.

When a boy I used to play a game called, "Follow the Leader," in which the leader was to set the mark for all the other boys. The interest of the game depended upon the efforts of the leader to set the mark so as to make it difficult for the other boys to reach it. It was indeed amusing to see the weaker ones trying to follow a strong leader. Not to try, meant disgrace according to our boyish code of ethics. Since the Convention I have been thinking what a splendid thing it would be if we had a leader in every church in this State who would set the mark for his church. These are leaders. In every church there are certain men who largely set the mark for the whole church. When they take the right stand in matters of Christian giving the collection booms; when they fail to take the right stand nothing is done. The strength of the game in our church life depends upon the efforts of the leaders to set the mark so that it will be truly a test of power on the part of the membership of the church.

Rev. George Truett gives an illustration of this point in the Baptist Standard. While he was endeavoring to raise the debt on Baylor University he spoke one night at a church where there was a leader who failed to set the mark in the right place. At the close of Dr. Truett's address this leader arose and said: "Brethren and sisters, the cause presented by our brother tonight is our cause. The great school about which he speaks is our school. Let us do our duty. There are about two hundred thousand white Baptists in Texas. If everyone would give what I am now going to give, we would have several thousand dollars more than enough to put our school out of debt." When he had finished this speech, he walked to the table and laid his offering upon the table. There it was—fifty cents! When the total offering was counted it aggregated \$6.50.

The trouble with that collection was the leader had set the wrong mark. It was a mark that shriveled and dwarfed and blighted the church. Instead of the hundreds of dollars which they should have given, they gave only \$6.50. This is the trouble in many instances with our people. Those who are in a position to lead, in the place of leading our people out to broad, great and glorious things—into noble views from lofty mountain tops of rich experience—they lead them into the blight of covetousness and into the pit of do-nothingism, where only a little patch of God's sky can be seen.

The Baptists of this State are as a whole in splendid circumstances. I believe that if the right mark is set for our churches that they will do things which will surprise the whole country. I am also satisfied that there are Christians growing rich in every community who, if they do not take care, will not only allow their riches to blight the noblest and best in their own lives, but will also narrow and cripple the life of the church to which they belong. Brethren, set the mark in the right place.

Let us not forget that chiefest among those who are to set the mark are the pastors, deacons and leaders in our churches. Oh, pastors, do not cripple your churches. Do not lead them into a cramped and little life. Do not turn their thoughts towards themselves and train them in sordiness and greed until it is impossible to get them to see the needs of humanity, or hear the call of God to service. The thought of such a thing is horrible, and yet unless we are careful we will cripple our churches.

On one occasion a church was in conference. The question was raised, "What shall we pledge for our church?" One brother suggested that the church had been giving \$40.00 for ten years and he thought that as the Lord had greatly blessed them temporally and spiritually that they ought to give more. The pastor arose and suggested that he thought forty dollars was a splendid offering; that there were many churches which did not give as much. And so this prosperous church of more than two hundred members voted, at the insistence of the pastor, to go on at the pace of only \$40.00 a year. It is not necessary to add, to those who have any wide observation of such matters, that this pastor did not tarry long as pastor of that church, nor has he tarried long as pastor of any church. Show me the man who as pastor under God fails to set the mark for his church in the right place, and I will show you the man who is continually on the move. May God help us to set the mark in the right place during the coming year!

### REJOICE WITH US.

If you have ever paid off a debt I am sure you can and will, for that is what the Newton Baptists have done. The unpaid balance on the pastor's home along with some other obligations made a total of about \$800. With several of our substantial supporters absent from the Sunday morning service, we came near enough to the required amount to sing the Victory song.

In this effort to wipe out this debt the pastor sought to impress the members that this did not mean there would be nothing else to do; but we were just clearing the deck for action. Therefore we are hopeful for a new forward move. Again we say, rejoice with us and pray for us, that we may take courage and go forward.

BRYAN SIMMONS.

One Methodist gives five thousand dollars to one small college. Let's see a Baptist who will do as much for a large Baptist college.



## THE ROSS: THE ONLY HOPE OF THE FALLEN RACE.

Continued from Page Three.)

these latter days, both from the pulpit and in the classroom in our Sunday schools has been woefully deficient, if not even fatally defective. The Cross has well nigh disappeared from our preaching and has vanished from modern hymnology. Political disquisitions, Bellicose harangues, Y. M. C. A. homilies, "Food Conservation lectures," "Liberty Loan" advertisements, and latest and least, "Spraying fruit trees," have usurped the place of the Cross in the pulpit, while the tune-tinkers and rag-time-rosters have eliminated practically all allusion to it from these latter-day aggregations of inanity misnamed song-books. These musical abortions, these parodies on sacred songs, these travesties of hymnology have driven from our churches the great hymns that exalt the Cross.

The consciousness of guilt seems no longer to disturb people. No one now seems ever to be troubled on account of sin. I ask then, how shall men be made to understand the meaning of the Cross and to realize their need for it in saving them from sin? Now, I am fully persuaded that men will never appreciate the Cross till they realize the importance of man. He must in some way be brought to understand his own worth. Next to God himself, the greatest thing in all the universe, is human being.

Get some conception of the importance of man. Why God made this great big world with its endless forms, and varieties for Him. "For five days the creative hand of the Almighty is busy in fitting up and abode of palatial splendor for Him. He adorns it; he hollows the seas for man's high-way, rears the mountains for his observatories, stores the mines for his magazines, pours the streams to give him drink and fertilizes the fields to give him daily bread. The mansion is carpeted with verdure, illuminated with the "greater light" by day, the "lesser light" by night. When all else was ready, then God came to the grandest work of all, when the earth was to be fashioned, and the ocean poured into its bed, God simply said, "let them be" and they were. When man was to be created, the God-head seemed to make a solemn pause, retired into the recesses of His own tranquility, looked for a model and found it in Himself. "And God said, let us make man in our image, after our likeness. \* \* \* So God created men in His own image. \* \* \* So God breathed into man's nostrils the breath of life and He became a living soul." No longer a model, no longer a speechless statute, but a living soul. Life came into that clay structure—life that subtle, mysterious thing, that no physicist can define, whose lurking place in the body, no medical eye has yet found out."

Not only so, but He made him immortal.

Something was implanted in that man, that differed from all else in the world. A principle was begun that would never end. "That something imparted to that man that day, would outlast the earth on which it moved. Entered upon an existence that would be untouched by time, that when the sun should be extinguished like a taper, the

moon blotted out, and the Heaven rolled together as a vesture and changed forever would still be."

It will help us to appreciate the worth of man to be reminded that he was the only thing in all the material universe, so far as we know that God-endowed with reason and a free will. The stars keep their courses, the sun and moon travel their orbits, the seasons come and go, because they cannot do otherwise. They are bound by laws that change not. But man does this, or refrains from doing that because he wills to.

In the second place, he was the only thing created, that could look into the face of God—"Anthropos"—the uplooking animal." Furthermore, he was as sinless and pure as his his great Maker. But by one act of disobedience he changed the vital part of all this.

To appreciate the Cross, he must not only realize his worth, but he must know what sin cost him.

First of all, he became guilty in the sight of God. "In the day thou eatest thereof thou shalt surely die." Thus in some sense he died—became a spiritual corpse.

Second, this peculiar condition of soul, he transmitted to his posterity.

Third, by this act, he made it impossible either for himself or his posterity to approach God directly.

Now, when that act of disobedience was perpetrated, it was absolutely necessary, either that satisfaction be made for it, or man must bear the full penalty himself, or yet again, God must stand convicted of falsehood, for He had asserted that if he disobeyed he must die.

I very much want that you shall realize the effect that act of disobedience upon the posterity of that guilty man, whom Jehovah banished from His presence, and upon whom sentence of death had been pronounced.

Only a little time elapsed until murder was abroad in the world. Presently the sons of God were cohabiting with the daughters of men, and the earth was filled with violence.

"Just a few centuries and "God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually." Gen. 6:5. "And God looked upon the earth and behold it was corrupt; for all flesh had corrupted his way upon the earth." Gen. 6:12.

Only a little later, and Job is asking, "but how should man be just with God?" Job. 9:2.

The moral condition of man did not improve with the passing years, for the Psalmist acknowledges that he was shapen in iniquity, and in sin did his mother conceive him. Psalm 51:5. Again we are told, "The Lord looked down from Heaven upon the children of men to see if there were any that did understand and seek God. They are all gone aside, they are all together become filthy; there is none that doeth good, no not one." Psalm 14:2-3.

The venom of sin was still universal in Solomon's day. And that man of reason and research, of travel and experience asserted that: "There is not a just man upon earth that doeth good, and sinneth not." Eccle. 7:20. The writer of I Kings 8:46, asserts the same thing: "For there is no man that sinneth not."

The years go by, but no improvement is noted by that rugged old sentinel, Jeremiah. With startling candor, he assures us that in his day, "The heart was deceitful above all things, and desperately wicked." Jer. 17:9.

The consciousness of guilt is confined to no nation, race, clime or age. No matter by what name a people may call their God, whether Jah or Baal, Dagon or Ashtorth, whether Isis or Osiris, whether Brahma or Vishnu, Zeus or Astarte, whether Jupiter or Venus, each devotee is conscious that he is not just with his God.

The condition of the unregenerated heart had not improved any in Paul's day. After more than 4000 years of civilization, and in spite of the philosophising of Greece, the moralizing of Rome and the ceremonies, sacrifices and outward pieties of the Hebrews, Paul, in speaking of the appalling corruption of the unregenerated heart says, its works are: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditious, heresies, envying, murders, drunkenness, revelling and such like." Gal. 5:19-21.

I ask you how a heart in that condition could hope to extricate itself? Your observation and mine, and what is even more to the point, your experience and mine, leave us no room to question the depravity of human nature, the corruption of the heart, and the utter inability of man, unaided to set himself right with God.

And yet, and yet, with man in the appalling condition described by the holy writers, as I have read in your hearing, here are some of the demands made upon him, by a pure and holy God.

First, absolute and undeviating obedience of the law. And yet if he offends in one point, he is guilty of all. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10.

Second, not only is undeviating obedience demanded, but holiness. "Follow peace with all men, and holiness without which no man shall see the Lord." Heb. 12:14.

Third, perfection is demanded. Not relative but absolute. "Be ye therefore perfect, even as your Father in Heaven is perfect." Mat. 5:48.

Now, I ask, what hope is there for man?

The law cannot help him. "Knowing that a man is not justified by the works of the law \* \* \* for by the works of the law shall no flesh be justified." Gal. 2:16. Also, see Romans 3:20. "Therefore by the deeds of the law, there shall be no flesh justified in His sight."

Morality cannot. For suppose he should lead a life as blameless as that of the Angel Gabriel, what will become of the life before he began to be moral? If he had sinned but one time, he has broken the law. And then again, he cannot get to God to plead his own case for he was driven from the presence of God. He must have an intermediary—an advocate. Do you think you could approach that pompous old iron monger, Andrew Carnegie or John D. Rockefeller with a request of any kind? Suppose you try it. You would have to reach either through an intermediary. Someone would have to bring you to



them. You can get to God only through an intermediary—an intercessor. No man can do this for you, for he is in the same condition you are. There is but one intermediary.

Now here is the situation in a nut shell: God said, if man sinned, he should die. Man did sin. God drove him from His presence and he cannot approach God for himself.

God demands absolute obedience to the whole law—every law, even to the jot and tittle.

Now I ask, what can man do? "Can the Ethiopian change his skin, or the leopard his spots?" Can a man add one cubit to his stature, or so much as one hour to his span of life? He could do either easier than he can help himself out of his fallen condition. What then can be done? There must be provided a sacrifice of such infinite worth, that it will both meet the demands of infinite justice, and also vindicate the truth of God. That sacrifice must be free from sin, else it must pay it sown penalty. Furthermore, there must have been perfect obedience to the law.

Now Jesus was all of this. Being God, the sacrifice was of infinite worth and satisfied justice which **demand**ed punishment, and vindicated truth which **promis**ed the punishment. Being a perfect man he kept the law, and had no sins of his own to atone for, therefore could atone for man's sins.

When God accepted Jesus as man's innocent substitute and when Jesus paid the penalty on Calvary, man so far as the sin of Adam was concerned stood before God as though Adam had never sinned. But man must live a perfect life. This he could not do, but God agreed to accept the perfect life of Jesus in place of the perfect life demanded of man. Then after the perfect life and vicarious death of Jesus, so far as God was concerned, all was well. There was the perfect obedience of Jesus to go to the credit of man, and his death to make satisfaction for his sins. God was reconciled. God had done ~~all~~ he could. But all of this could be of no avail. Man must believe on Jesus. He must rely on Jesus as his substitute. Faith in Jesus is the act of man. Of course, this involves repentance, but it is not expected that I discuss this.

Until a man sees in Jesus his substitute and trusts him to make it well with him before the Judge, the life and death of Jesus is worthless to him. In the life of Jesus he must see his own life, and in the death of Jesus he must see himself dying for his own sins. And the moment a man realizes that this is exactly what God sees in Jesus—that man's life and death, there can never be for him any doubt as to his future destiny. He has found a substitute, and God has accepted that substitute, and there is "therefore new no condemnation to them which are in Christ Jesus."

Then it is the Cross that saves. Oh, I mean, of course, the Christ who died upon the Cross, and only He can save. Not Jesus and something else, but Jesus **only**. "Without the shedding of blood, there is no remission." Oh, men and brethren, isn't it a crime, not to preach the Cross? The Cross is the heart and the soul of the Gospel, and the "Gospel is the power of God unto salva-

tion," and without it, there is no hope. Men have **tried** other things, but to no avail. Even the Trapist Monk, greeting his fellows each new day with the mournful salutation, "Memento mori"—remember death; throwing a spade full of earth from a grave day by day, and sleeping in his coffin, lined with straw, cannot save himself. The Hindoo with his arm raised till the muscles are atrophied, and hand clenched till the nails grow through the flesh, cannot save himself. The benighted mother of India, who in agony of heart, pitches her child to the crocodile and in frenzy of soul, hears its smothered cry, as the the horrid jaws close upon it, cannot save herself. **Nor can a man by "wisdom find out God."** No more will morality, benevolence, ordinances, prayers, the Sunday school or church membership save him. Neither one of these, nor all of them together can save a soul. Only faith in Him, who after a perfect life, bowed his dying head, and in tremendous tones said, "It is finished" can save. God pity the man who in his pulpit substitutes aught else for the Cross, or permits anything else to displace it. Oh, my brethren, in the ministry, how can any preacher ever substitute anything for the Cross, or allow anything to displace it, who has ever experienced what John Newton had when he wrote so vividly:

"In evil, long I took delight,  
Unawed by shame or fear,  
Till a new object struck my sight,  
And stopped my wild career.

"I saw one hanging on a tree,  
In agony and blood;  
He fixed his languid eyes on me,  
As near His cross I stood.

"Oh, never till my latest breath,  
Shall I forget that look  
It seemed to charge me with his death,  
Tho' not a word he spoke.

A second look He gave, which said,  
I freely all forgive;  
This blood is for thy ransom paid;  
I die, that thou mayest live."

Ah, brethren, when that wretched slave stealer, that notorious liar, that horrible profaner of God's name had been awhile at the Cross, he could then sing raptuously:

"Amazing grace, how sweet the sound,  
That saved a wretch like me!  
I **once** was lost, but **now** I am found,  
Was blind, but now I see.

"Thru many dangers, toils and snares,  
I have already come;  
This grace has brought me safe thus far,  
And grace will lead me home.

"Yes, when this heart and flesh shall fail,  
And mortal helps all cease,  
I shall possess within the veil,  
A life of joy and peace."

With "Paul the aged," and with John Bowring's paraphrase of his sentiment, I bless God that I too can say:

"In the cross of Christ I glory,  
Tow'ring o'er the wrecks of time.  
All the light of sacred story,  
Gathers round its head sublime:  
"Bane and blessing, pain and pleasure,  
By the Cross are sanctified,  
Peace is there that knows no measure,  
Joys that **thru'** all time, abide."

## Budget Laymen Department

N. T. TULL, Superintendent

Some of the ends sought through the adoption of the budget plan as a state denominational program are these:

1. **To Bring Larger Support to Our Denominational Work.** The gifts from our churches to the support of denominational work have not kept pace with the advancement and enlargement of the work. We have builded new enterprises and established new agencies for the advancement of the kingdom and have depended upon the same faithful few in our churches, and the same few faithful churches, to meet the additional and ever growing demand. We hope through the co-operation of all the churches in a uniform financial plan, and the enlistment of all the members of all the churches in systematic giving, to greatly increase the flow of funds into the arteries of our great denominational life.

2. **To Have Every Church Give to Every Cause.** Under the old plan of special appeals and special collections for the support of our work, many of the churches would overlook one or more, and often several, of the causes fostered by the convention in their giving during the year. In fact, the objects calling upon the churches for support have multiplied until the old method of giving had proven entirely inadequate. The fourthtime churches especially could not possibly reach all the different objects and give to each its due emphasis and support under the old plan. The budget plan provides that every church give to every cause every time they give, and that they give every time they meet in their regular preaching services. It makes the giving a part of the church worship. It sees to it that no cause is neglected.

3. **To Support Every Cause According to Its Relative Needs.** Under the old method of giving there was never any assurance that any given cause would receive from the churches its relative amount of support as compared with the needs of other causes. There was no suggested basis of distribution of funds to the different denominational objects. It goes without saying that no individual church is competent to distribute its gifts equitably among the various denominational causes until it first has laid before it the comparative estimated needs of all the causes. This needed information is furnished when the convention budget is prepared and presented to the churches. It is not possible for a church in Mississippi to give to denominational causes on a basis more fair and just than the percentage basis of distribution suggested by the convention.

4. **To Support Every Cause Systematically.** The budget plan proposes to put the money where it is needed when it is needed. It looks towards putting our work on a guaranteed cash basis. To this end the churches are expected to make monthly remittances to the Convention Board office of any and all funds in hand for denominational causes. Your church cannot meet the ideal of the budget plan unless it makes the monthly remittances. May the day speedily come when the churches will guarantee a monthly remittance of one-twelfth of their apportionments to all denominational causes!



## Mississippi Woman's Missionary Union Page

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 MISS M. M. LACKEY, Cor. Sec. Treas., Jackson  
 MISS MARY R. LUFF, College Correspondent, Raymond  
 MRS. C. C. LONG, EST. Building & Loan Fund, Oxford  
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 Recording Secretary, Mrs. Rhoda Enochs, Jackson

All funds should be sent to Dr. J. B. Lawrence, except the Literature Fund, which should be sent direct to Miss M. M. Lackey.

Notice our memoria column. It is growing steadily.

We are sorry to report the illness of Miss Fannie Traynor. She is improving now and will soon be at work again.

The spring time balm in the air is welcome, especially by those whose boys are in the camps. It has been hard to rest in our warm homes and remember constantly that our boys were outside.

"He that soweth sparingly shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully."

We are glad to report that the other two Bible women asked for to aid Miss Caldwell, are provided—one by Mrs. W. J. Davis, of Jackson, the other by Miss Mattie Furr, of Wesson. Miss Caldwell was entertained in the lovely home of Mrs. Davis during the January Week of Prayer. It will be doubly sweet to her to have a coworker on the foreign field, one supported by this friend.

How about the sowing sisters? Are you sowing sparingly or bountifully?

You will recall a few weeks ago we spoke of Miss Makory coming to Mississippi in February. She is coming to us from Arkansas and will have her engagements as follows: Carlsdale Feb. 21, Greenwood Feb. 22, Leland Feb. 23, Indianola Feb. 24, Jackson Feb. 25, McComb Feb. 26, Meridian Feb. 28.

This is a privilege we do not often enjoy. Dear workers let each avail ourselves of this rare opportunity. Visitors from nearby societies will be cordially welcomed at each place.

Let us keep constantly before us the fact that our state W. M. U. Convention will meet at New Albany in June. Get ready to attend.

We regret that Miss Chiles' letter "lost its head" at the printing office a few weeks ago but are glad enough of the body remained to give the information about the piano.

Many good personal Service reports have come to the office the last few weeks. The heart of our Personal Service leader, Mrs. Bessie E. Kent, would be made glad if each society would remember to send her a report each quarter.

The following is a paragraph taken from a letter written by Miss Dixon to Miss Traynor:

"I have been asked by one of the Y. W. A. leaders to give her the names of some Bible studies that would be appropriate for girls and young women in our Auxiliaries. Thinking that you too may find such a list useful I am sending it to you as well. They would be excellent for any Auxiliary leader to have and to adopt to her society. I do hope that we can lead our girls to an earnest study of the Bible."

Below we give the list of books:

The Human Element in the Making of a Christian, by Bertha Conde, \$1.00.

Each chapter is a forceful discussion of some spiritual problem that all young women face and is followed by a Bible study. The best book I have seen to make a young woman realize her personal responsibility towards others and to inspire her to follow Christ more closely.

The Jesus of History, by T. R. Glover, \$1.00.

Makes real the life of Christ and brings together His teachings as to God and sin; His relationship to His disciples and to those around Him and contains practical application to our life today.

The Bible Conception of Missions, \$.05.

St. Paul as an Example, 5 cents.

Women of the Bible, 5 cents.

Character Building, 8 Bible studies arranged by Katherine B. Crowell, 5 cents.

(The following are published by the Young Woman's Christian Association and are prepared especially for the use of girls.)

Out of Doors in the Bible, by Ethel Cutler, 15 cents.

A pilgrimage without door people of both Testaments, specially adapted to summer classes.

Questions for a Young Woman of Today, 10 cents.

A six weeks' discussion course on work, health, recreation, civic responsibilities, etc.

Women of Ancient Israel, 25 cents.

Ten studies in character and in political and religious environment of Old Testament women.

Jesus Among His Friends, by Ethel Cutler, 15 cents.

Six stories from the Life of Christ for a girl's reading.

Jesus the Man of Galilee, by E. J. Slack, 30 cents.

Especially for girls of high school age.

Lessons in the Gospel of John, by C. H. Adams, 35 cents.

Daily studies for 21 weeks.

The Manhood of the Master, by H. E. Fosdick, 50 cents.

For class or individual study.

The College Voluntary Study Courses, prepared especially for students.

Christian Standards in Life by Murray and Harris, 50 cents.

Brief biographical sketches.

A life at Its Best, by R. H. Edwards and E. Cutler, 50 cents.

A study of Paul as a messenger of the Gospel at work in the world.

The Social Principles of Jesus, by W. Rauschenbusch, 50 cents.

Kwei Lin, China, Dec. 25, 1917.

Dear Mississippi Friends:

You see it is now Christmas with us. The day is just ending. It has been a glorious one with us. We have just finished talking over how good it has been in every way.

We have celebrated the day with our Chinese friends. The fellowship has been sweet. I do not know when I have been happier. Tonight as I meditate it seems I have been listening to the "heavenly host sing Alleluja." Perhaps it is just the peace and joy I have in my own heart.

If you had seen and had all the blessings we have had today in seeing a band of people come together in this heathen city to praise the true God, you would have peace and joy too.

As I sat facing my 26 school girls I knew that in most of their homes there was the lack of the Christian spirit, and my heart ached. Then I listened to a prayer from one of our Christian students. My heart overflowed with joy because a 13 year old girl had it in her heart to be grateful for "the unspeakable gift" and a desire for the salvation of the other girls.

We then went to the church where most of the parents were assembled for our Christmas program. The heathen and Christians listened eagerly to all that was done and said. It was all about the coming of the Savior. How we prayed that the message would go home to several!

Tomorrow night we begin a revival and we do expect God to draw some of these unto himself. Before you receive this we hope to be rejoicing because of souls added to the kingdom.

Yes, our thoughts have also been with you in the homeland. Of you and your loved ones we could not but think. But the privilege of being constantly trying to point some one to the Savior and bring Him to them is a greater joy to me than the pleasures of my own home and they were countless and of great value. I believe you are praying or we could not be so happy away from all that is dear to us.

With you, you see many, yes, nearly everybody thinking of Christ and His purpose in coming to the world. With us it is different. We are so few that the multitude think we are foolish to think of a true God separate from their idols.

Today men heard the Gospel for the first time. You pray with us that the word will bring forth fruit. I have said and I continue to say, we need your prayers as much as we need anything. I am glad that I feel you are continually praying. Though our work seems to grow slowly, it grows surely. God is wonderfully blessing our school. If we can hold our present girls we will have some good helpers some day. Already they help. The fellowship is unusually good now.

I trust that this coming year is to be another good one for you and all your work. Before you receive this you will be well into the plans of 1918. But I trust a message from us at Christmas will still be of interest. The school girls send greetings to the Y. W. A. and G. A. societies.

Yours in China,  
 HATTIE STALLINGS.



## MEMPHIS NOON PRAYER MEETING

It was with great thanksgiving and praise to God that we reached our fourth anniversary Saturday, January 19th—this being a three-fold celebration day at "Central." In addition to being the fourth year that the noon prayer meeting has been run, it marked the fifth year of my pastorate here, and the 110th anniversary of Robert E. Lee's birthday, which it is our custom to celebrate along with the Confederate organizations of the city.

Although Memphis was in the clutches of a severe snow storm and blizzard, about one hundred people braved the elements and came to the meeting. A man who has been a member of this church about forty years said it was the greatest meeting he had ever attended. The testimonies given at this meeting alone, we felt justified its continuance and the 70,000 meals that have been given away.

A much loved Presbyterian pastor of the city, Rev. T. M. Lowry, who has been a staunch friend of the movement since its beginning, told of the many souls he had seen brought to Christ at the meeting, and of the help and hope and cheer that had come to so many lives through its fellowship of sympathy and love and service. This pastor's loyalty and co-operation has meant much to the meeting during the past four years.

A man who is manager of a grocery store here, and who is doing city missionary work, testified: "I want to tell you what this noon meeting has meant to me. Four years ago I was what you might call a 'down and out bum.' I drank and gambled and didn't care anything about Christ. In fact, I didn't know anything about Christianity. My brother had committed suicide. He nor any of my family were Christians, and I didn't think Christianity could do me any good either. One day I was passing by this church and noticed the sign that said, 'Come in, rest and pray.' I came in and found Jesus and have been trying to follow Him ever since. I am trying to preach the gospel and expect to keep on. Some people say there is nothing to Christianity, that I just made up my mind I would change, but I didn't simply make a resolution. I made a revolution and I couldn't have done it all by myself."

A leading pastor of the city said: "I don't believe anybody fully realizes the great power for good that this noon meeting is. It does not only belong to Central Baptist church but it belongs to us all. I came to Memphis about two years ago on a very important mission. I was in conference with a committee of men at the hotel and when I asked them what was the most virile religious organization in the city, at once they replied, 'The noon prayer meeting of Central church.' I made some inquiries as to where Central church was and although I was supposed to have lunch with them at the hotel, I slipped off about 12 o'clock and came over here and got right into the meeting. I thank God there is a place in Memphis that has such far-reaching results. This prayer meeting is practically the leaven of the whole religious life of the city and it has no limit in its scope. We have just heard the testimony of that brother, but this testimony is only one of many thousands who have been greatly blessed by this work down here."

A Memphis broker testified: "In

1908 I went into business on my own responsibility. I worked along for a few years and managed to make a living but I never accomplished very much more than a mere living until I came in touch with this noon prayer meeting and put my business in the Lord's hands. Today I am in better circumstances and have more money to my credit in the bank than ever before in my life, and I attribute it all to the influence of this meeting."

This man bears the distinction of having attended more meetings than any other man.

"As I travel about over the country I am constantly hearing of this meeting," said a traveling man who attends the meetings whenever possible. He said that he knew of numbers of people who had been changed completely for the better by these meetings, and told the following concerning one young man here in the city: "There is a young man I have been watching for about three years, but he doesn't know it and doesn't know me personally. When I first knew him he was a wild fellow who drank and gambled. He began coming to this meeting and we prayed for him numbers of times, and now I know he is living a clean Christian life."

An address was made by the pastor on the life of Robert E. Lee, who was eulogized as a great warrior, a great statesman, and especially as a great Christian gentleman. "The religion of Lee was a practical everyday religion, and it was this that enabled him to bear with calmness and composure every reverse of fortune and to accept her gifts without undue elation."

There was applause as the pastor presented Connie W. Anderson, the faithful and efficient negro janitor, with a plant, in the stems of which were entwined several pieces of greenback. Connie has had entire charge of the serving of the meals ever since the meeting began, and has led numbers of white men to Christ as they worked with him in the kitchen.

February 1st, 1918.

### News In The Circle

Martin Ball

The church at Amory has called Rev. T. A. J. Beasley for full time and he has the call under consideration. No pastor in the state has done more and better work than Pastor Beasley has done in North Mississippi.

Rev. R. F. Jenkins has resigned the church at Roswell, N. M., to accept the pastorate of the church at Henrietta, Texas. He is said to be a fine preacher and the church an excellent one.

Last Sunday was a fine day for the church at Clarksdale. The congregation filled to overflowing the space allowed in the City Hall. The Sunday School was large and gave \$10.00 to the Orphanage—the monthly offering.

The church at Pontotoc has not yet secured a pastor. This is one of the best fields in the state. Some of the salt of the earth live there. Rev. R. A. Cooper, over 20 years pastor there did a marvelous work and is loved by everybody.

The church at Clemson, S. C., has secured the services as pastor Rev.

Pierce S. Ellis, of Richmond, Va. He follows Rev. T. V. McCall, who recently accepted army Y. M. C. A. work at Camp Jackson.

The First Church at Waltham, S. C., has called Rev. L. W. Langston, of Asheville, N. C. He will move at an early date to the new field.

Rev. R. P. Mahon, who has successfully served the St. Charles, La. church as pastor, has resigned to take charge of the Baptist Sanitarium at Alexandria. Dr. Mahon is good anywhere you put him.

Prof. L. P. Leavell has taken charge of the class of Sunday School Pedagogy in the Southern Baptist Theological Seminary, for the last two quarters' work. He has a large class.

The Committee on Time and Place of next meeting of the W. M. U. of Kentucky, has decided on Louisville as the place to hold the first annual meeting separate from the General Association and November 6th and 7th as the time.

Pastor R. H. Seabough leaves the Grand Avenue Church, Gainesville, Texas, and accepts the urgent call to the First Church, Brenham, same state.

The Grace Church, Richmond, Va., has called to its pastorate Dr. F. F. Gibson, of Bowling Green, Ky. We have not learned his decision, but hope he will not make the change.

Evangelist Sid Williams is conducting a great meeting for the soldiers at Laredo, Texas. Many have turned to the Lord and been baptized.

Bro. J. R. Magill has been employed and is now assisting Dr. Buckner with his great work at Buckner Orphan's Home. Bro. Magill is fortunate to have the influence of such a man as Dr. Buckner thrown around him.

**Humors Come to the Surface** in the spring as in no other season. They don't run themselves all off that way, however, but mostly remain in the system. Hood's Sarsaparilla removes them, wards off danger, makes good health sure.

### A Stubborn Cough Loosens Right Up

This home-made remedy is a wonder for quick results. Easily and cheaply made.

The prompt and positive action of this simple, inexpensive home-made remedy in quickly healing the inflamed or swollen membranes of the throat, chest or bronchial tubes and breaking up tight coughs, has caused it to be used in more homes than any other cough remedy. Under its healing, soothing influence, chest soreness goes, phlegm loosens, breathing becomes easier, tickling in throat stops and you get a good night's restful sleep. The usual throat and chest colds are conquered by it in 24 hours or less. Nothing better for bronchitis, hoarseness, croup, whooping cough, bronchial asthma or winter coughs.

To make this splendid cough syrup, pour 2½ ounces of Pinex (60 cents worth), into a pint bottle and fill the bottle with plain granulated sugar syrup and shake thoroughly. You then have a full pint—a family supply—of a much better cough syrup than you could buy ready-made for \$2.50. Keeps perfectly and children love its pleasant taste.

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Patriotism demands that every church have its Sunday School open every Sunday.

The religious duty resting upon our churches makes it imperative to keep an ever-green Sunday School, especially during these perilous times.

Brother Pastor, are you a slacker in presenting this obligation to your churches to keep the Sunday Schools going every Sunday?

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## Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

### JESUS TEACHING IN PARABLES— THE GROWTH OF THE KINGDOM.

Mark 4:21-34.

Lesson for February.

Motto Text.—"The earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11-9).

Lesson Connection.—Our lesson is a continuation of the last lesson on the Parables of the Kingdom. Each parable is intended to set forth some phase of the rule of God through Christ in the individual heart. That of the Sower, as we saw in last lesson, shows the difficulties in the way of setting up the Kingdom in the heart. That of the Tares portrays a counter force—that of Satan—impeding the progress of the Kingdom. The two parables of the present lesson portray the internal and external development of the Kingdom.

#### I. Revelation and Responsibility. (Vs. 21-25).

After Jesus' exposition of the Parable of the Sower He sets forth the general purpose of His parabolic teaching under the homely figure of lighting a candle and putting it in its proper place to give light.

1. *The Revelation.* Jesus means to say that it would be the height of absurdity to light a lamp and put it under a bushel or a bed. The purpose of it is to give light. It would be equally absurd to hide His teaching in parable. The purpose of His teaching in parable is to uncover, to unveil, to reveal the truth, not to hide it—"For there is nothing hid that shall not be manifested; neither was anything kept secret, but it shall come abroad." If any one, therefore, fails to see the truth thus disclosed, it is because he deliberately closes his eyes to it.

2. *The Responsibility.*—Verses 23-25 disclose the responsibility of the individual for the attitude he assumes toward the light and for the use he makes of it. It matters much how one hears the word. This fact is enforced by the Parable of the Sower. Let it be said here that no man can sow the word of truth in his own heart, but he does have control of his powers to hear earnestly or indifferently. God holds him responsible for this attitude. So it is "Take heed how ye hear."

Not only is the individual responsible for his attitude to the truth in hearing, but, having received the truth he is responsible for the use he makes of it. Those who have received the light of truth become dispensers of the light to others. The measure with which one dispenses that which has been committed to him, conditions the supply he has to give. Is it a

bushel-measure or a peck measure, or a pint-cup with which I measure out service and blessing to others? An irreversible law operates here—"unto you that have more shall be given. For he that hath, to him shall be given; and he that hath not, from him shall be taken away even that which he hath." The law works in destroying one's physical powers. Put the arm in a sling and carry it unused for awhile and it perishes away and power is lost to use it. The same is true of unused mental powers. It is just as true with spiritual capacities. The blessing of God unused will be taken away. The proper use of one's capacities increase that capacity for larger use. Receiving the light of truth creates a tremendous responsibility on the individual for its proper use.

#### II. Inward Development. (Vs. 26-29).

A distinct phase of the rule of God in the individual heart is illustrated in these verses, that is, the growth of the divine life principle in the heart. As in the Parable of the Sower four things are to be noted here, the sower, the seed, the soil, the harvest. There is a change of emphasis, however. In that of last lesson the emphasis is on the soil. In this parable it shifts to the seed. While the sower, the soil, the harvest, are all mentioned, yet interest gathers about the seed. Three things are to be noted about the seed:

1. *What the Seed Represents.*—In general it is the word of truth as in the Parable of the Sower. But specifically it is the principle or germ of divine life planted in the soul when one believes on Jesus Christ as personal Savior. Through belief in Jesus as Savior one is born again and the principle of eternal life is deposited in the soul. This spiritual life-principle is the seed.

2. *The Unseen Growth.*—After what fashion does the spiritual life-principle unfold itself and grow into character? The unseen germination and growth of the seed into mature fruitage illustrates the principle of spiritual development. The seed is sown; under the proper conditions of heat and moisture, it springs up and grows to maturity, though the process is not understood nor observed at the time. Only in this the results are seen, the life of God deposited in the soul, under proper conditions of divine grace and human response, will grow mysteriously until it becomes that abundant life, that larger life of full fellowship with God. Jesus said, "I came that ye might have life and have it abundantly." We can not see this life-principle growing; but we can see that it has grown.

3. *The seed, the word—the life—* has its issue in mature, ripened fruitage ready for the harvest. Does some one ask what this mature fruitage is? Can it be other than the manifestation of the life of the spirit as "love, joy, peace," the life as an inward state; "long-suffering, kindness, goodness," the life manifesting itself toward our fellows; "faith, meekness,

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self-control," the life in manifestation toward God. The full fruition of this life-principle is complete likeness to Jesus Christ in heaven.

III. *Outward Development.* (Vs. 30-34).

Still another distinct phase of the rule of God in the hearts of men is illustrated in the Parable of the Mustard Seed. Here also we see the sower, the seed, the soil, the harvest. But the emphasis is again shifted. It is now upon the *harvest* coming from the smallest of seeds. The unseen growth of the inner life-principle came into view in the parable just considered. Now comes to view the conspicuous, external development of the Kingdom. Two facts are enforced:

1. *The Insignificant Beginning.*—What could be more insignificant than a mustard seed? Christ seizes upon this tiny seed to illustrate the insignificant beginning of His rule among men as seen from man's point of view, of course. What good could come out of Nazareth? There was little likelihood that Jesus of Nazareth would become a world figure, the Savior of men. Two men followed Him one day and discovered Him as the Messiah. A leader and two followers! From a human viewpoint this is a poor start for a world program. Well, it was the tiny mustard seed. There was never a more insignificant prospect for a movement which was meant to be world-wide and to have in prospect the redemption of a multitude which no man can number.

2. *The Marvelous Outcome.*—However small may have been the beginning of the redemption movement of Jesus Christ, there were forces as yet undreamed of which were soon to be turned loose upon the world and which were destined to conquer the world. Nineteen centuries ago it was the Nazarene carpenter and two disciples. Now it is the Savior of mankind and 500,000,000 of professing disciples. This marvelous external

development will go on till the knowledge of the Lord shall cover the earth as the waters cover the sea, and all the kingdoms of the world are become His Kingdom, and He shall be King of kings and Lord of lords.

#### MORALS IN THE TRAINING CAMPS

The demand for courses of study by men at the army and navy training camps is by no means confined to French and technical military subjects, says a statement given out today by the commission on training camp activities. Many thousands have called for courses in such subjects as English literature, American and European history, mathematics and typewriting. Manual classes along trade lines have been well attended.

"There is abundant evidence that the American soldier and sailor are bound to keep on learning while in training," says Raymond B. Fosdick, chairman of the Commission on Training Camp Activities. "We get all sorts of demands which indicate that the men want to stay abreast of the world outside of camp."

"At a western cantonment the other day, one of the camp librarians was implored by a pair of young Kansans in the draft army to buy some books on intensive agriculture. They wanted to study up and know something of these things when they returned from France. Of course, the library bought them and they are now in use. Dr. Herbert Putnam, the director of the American Library Association, told me the other day that it was not uncommon for the boys at Camp Meade to call for technical books and exhaustive studies on various topics, which cost as much as \$5 and \$6 apiece."

"In both library facilities and educational courses, the Commission on Training Camp Activities is determined that every reasonable demand be met. Through the very efficient organization of the American Library Association which has already supplied over 350,000 books to our training camps, and the educational machinery built up by our special committee on education, the government is doing what no other government has before done for its military forces in training—furnishing opportunities for systematic self-improvement."

"There are surprising numbers of native-born Americans in the national army who for the first time are learning to write letters to their families back home—letters which those families may not be able to read themselves but which they would gladly carry many miles to have read to them. Besides the instruction in reading, writing, spelling and elementary mathematics to native-born Americans, the educational facilities within the training camps are being used for teaching the English language to thousands of foreign-born soldiers who, when they came to camp, did not know the meaning of even 'halt' and 'present arms.'"

#### WRITE TO HIM.

I have written our representatives to introduce and support a bill to penalize the sale of 'crap dice' and playing cards.

I believe Christians should always be ready to do constructive work. It may be true that morals cannot be legislated into people, but whiskey has been legislated out of them. Will you



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vested they take away fertility, exhaust your soil—just as corn, cotton, and all other crops do. They must be fertilized. There are V-C Fertilizers made by formulas to suit these and every other Southern crop.

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W. E. JINKINS.

Dr. Z. T. Cody, Editor of the Baptist Courier, says: "So far as we can see the only argument that has been made against admitting women to the Southern Baptist Convention, as messengers, is that it will lead to their speaking." To us that is the weakest argument produced. It will wonderfully disarrange their present plans of work, which have proven so successful.

Rev. C. W. Orrick has accepted the call to the Grand View Church, Texas.

This work was laid down by our old time friend and preceptor, Rev. D. I. Smyth. He has successfully served as pastor here for many years. May his useful life be spared many more years.

#### SKENE.

My work here in the Delta has been very pleasant, and the Lord has been very gracious to me here these past three years. I have resigned all my work here that I may enter the Southwestern Theological Seminary the first of February.

I can recommend this field to some good man. May the Lord bless what has been done and lead aright in the selection of a new pastor.

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## FAITH: WHAT IT IS, AND WHY IT MEANS SO MUCH.

(By Len G. Broughton, D. D.)

We get from our Lord all that faith will take and use. Jesus, in Matthew 17:20, says: "Ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." This does not mean that we are to stand still and expect mountains to hitch on legs and walk off; faith does not operate this way. Faith works while it expects. The Apostle James (1:17) says: "Faith without works is dead." Faith always looks in two

ways: (1) it looks to God; (2) it looks to self. A man who has faith in God's moving mountains will be so inspired that he will get a shovel—a great steam shovel, if possible—and go to work upon it, trusting and believing in God's help to enable him. If faith is lacking, effort will be lacking, and God will have no chance to supplement our weakness with His strength. We have no right to expect God to do his work and ours, too. God never offers to make idlers and sluggards by humoring our folded hands.

When Lazarus was to be raised, the interested ones had to bend their backs and roll away the stone. When this was done they were at the end of their extremity, and Jesus had His opportunity, and met it by raising Lazarus from the dead.

It is always so with faith. We believe in Him; we believe in His power and willingness to do, and that inspires us to give ourselves, as far as we can, for the doing of the thing that we desire to be done. And, as we go, with our weakness, He comes with His strength. That is what Jesus meant by removing mountains. Faith in Him to accomplish the task will inspire in us willingness to help, being assured that when we reach our limit He will be there to carry the work to its finish.

We see this principle of faith's co-operation working in all lines of life. First, we see it in the general movements of men. Would the agriculturist have God to perform mighty works on his fields, covering them in the autumn with abundant crops? Then he must have faith in the laws of nature and in the capacity of his soil; and be ready to offer himself to work it out. Would the poor man have God to perform mighty works for him, raise him from poverty and obscurity to wealth and influence? Then he must have faith in the principle that "the hand of the diligent maketh rich." Would the statesman have God to perform mighty works for his country? Then he must in all the measures he proposes, and the laws he enacts, help to demonstrate the truth that "righteousness exalteth a nation."

The mere merit of a cause or a people is not a guarantee of success. There must be with the merit a corresponding movement, or else defeat is sure. Men must act as well as believe; they must do as well as be.

Second, we see it in becoming a Christian. When the Phillippian jailer stood before Paul and Silas inquiring the way to be saved, Paul said, "Believe on the Lord Jesus Christ and thou shalt be saved." We will never know the force of this word of the apostle's unless we emphasize the little word "ON." He said, "Believe on the Lord Jesus Christ." The faith that saves the sinner and makes him an heir of God is the faith that steps aboard and believes "ON."

Faith brings salvation not by any special excellency it has in itself, but only by that place and office to which God has assigned it. It is conditioned on our part. If Naaman had gone of his own will and washed seven times in Jordan he would not have been made whole. It was God's command that gave the waters such purging virtue.

If the Israelites, stung with fiery serpents in the desert, had of their own devising set up a brazen serpent, they would not have been cured. It was neither the material brass, nor the serpent form that gave the cure, but the

direction of God which effected it. It was not the statue but the statute that gave the virtue which faith appropriated.

So faith of its own merit saves no one, but the promise which the God of grace and truth has given to it.

Third, we see it in overcoming temptation. The Apostle Paul, writing to the Corinthians (I Cor. 10:13), says, "There hath no temptation taken you but such as man can bear; but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation make the way of escape, that ye may be able to endure it." Temptation in itself is not sin. Our Lord Himself was held in the grip of the tempter in the wilderness. He found the way of escape and took it. The man who would be delivered must be the man with his eyes open to behold the way of escape. For every temptation there is a way, a special way, "the way of escape," and it is for us to find it and use it. Faith is needed to bring this to pass. We look for "the way" because we believe the promise, and we believe the promise because we know Him who makes it. God has provided "the way of escape." Faith in His promise keeps us looking and striving until we see and know "the way."

Sometimes "the way" may be made clear to us by the influence of others. We should not be blind to what they say and do. God often uses other people to make His plans known to us. It is our faith in Him, however, that makes their influence of value. We want faith first, last and always. God has promised "the way," and faith never gives up until it finds it. It does not prescribe how it is to come. It just believes, and keeps on believing, whilst the seeking and searching go on.

"The way" may come as a flash of light, so that we may find it in an instant; or it may come in bits like prisms of light until the full light is on. But whether it comes in a flash or by bits, at a time, faith will be our guide and interpreter.

Luther Benson was once tempted to take a drink, and as he was in the act of drinking he heard a voice saying, "Lord, keep him!" He let go the glass and walked away. Benson had believed in "the way" before the tempter hit him, and "the way" came in an instant. But it was not always so. He found at other times that faith led him to keep clear of the crowd who would put the temptation to him. In either case it was "the way" of faith, and to get the benefit of it, he had to walk in it. So with us: when God reveals His light we should walk in it if it is to be of help to us.

Fourth, we see it in the work of the church. Archbishop Whately uses this illustration to show the relationship of faith to the work of the church. Two gentlemen were one day crossing the river in a ferryboat. A dispute about faith and works arose, one saying that good works were of small import, and that faith was everything, the other asserting the contrary. Not being able to convince each other, the ferryman, an enlightened Christian, asked permission to give his opinion. Consent being granted, he said, "I hold in my hands two oars: that in my right hand I call 'faith,' the other, my left, 'works.' Now gentlemen, please to observe. I pull the oar of faith and pull that alone. See! the boat goes round and round and makes no progress. I do

## IS EPILEPSY CONQUERED?

New Jersey Physician Said to Have Many Cures to His Credit.

RED BANK, N. J. (Special)—Advices from every direction fully confirm previous reports that the remarkable treatment for epilepsy being administered by the consulting physician of the Kline Laboratories of this city is achieving wonderful results. Old and stubborn cases have been greatly benefitted and many patients claim to have been entirely cured.

Persons suffering from epilepsy should write at once to Kline Laboratories, Branch 132, Rer Banks, N. J., for a supply of the remedy, which is being distributed gratuitously.

## GRANDMA NEVER LET HER HAIR GET GRAY

Kept Her Locks Youthful, Dark and Glossy With Common Garden Sage and Sulphur.

When you darken your hair with Sage Tea and Sulphur, no one can tell, because it's done so naturally, so evenly. Preparing this mixture, though, at home is messy and troublesome. For 50 cents you can buy at any drug store the ready-to-use preparation, improved by the addition of other ingredients, called "Wyeth's Sage and Sulphur Compound." You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time. By morning all gray hair disappears, and, after another application or two, your hair becomes beautifully darkened, glossy and luxuriant.

Gray, faded hair, though no disgrace, is a sign of old age, and as we all desire a youthful and attractive appearance, get busy at once with Wyeth's Sage and Sulphur Compound and look years younger. This ready-to-use preparation is a delightful toilet requisite and not a medicine. It is not intended for the cure, mitigation or prevention of disease.

## QUIT MEAT IF YOUR KIDNEYS ACT BADLY.

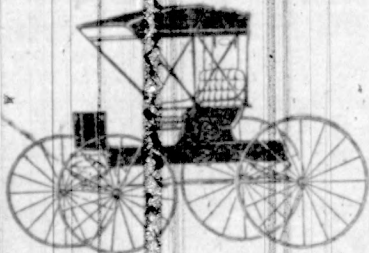
Take Tablespoonful of Salts if Back Hurts or Bladder Bothers—Drink Lots of Water.

We are a nation of meat eaters and our blood is filled with uric acid, says a well-known authority, who warns us to be constantly on guard against kidney trouble.

The kidneys do their utmost to free the blood of this irritating acid, but become weak from the overwork; they get sluggish, the eliminative tissues clog and thus the waste is retained in the blood to poison the entire system.

When your kidneys ache and feel like lumps of lead, and you have stinging pains in the back or the urine is cloudy, full of sediment, or the bladder is irritable, obliging you to seek relief during the night; when you have severe headaches, nervous and dizzy spells, sleeplessness, acid stomach or rheumatism in bad weather, get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast each morning and in a few days your kidneys will act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate clogged kidneys, to neutralize the acids in urine so it is no longer a source of irritation, thus ending urinary and bladder disorders.

Jad Salts is inexpensive and cannot injure; makes a delightful effervescent lithia-water drink, and nobody can make a mistake by taking a little occasionally to keep the kidneys clean and active.



## BUGGY VALUES

depend as a rule on their durability, beauty of lines, and reasonableness of price, and so do "Ames-bill" buggies; for they are made from select material by skilled workmen, in designs tested through years past and manufactured in a modern buggy factory where costs of production are reduced to a minimum.

A good buggy is so difficult to judge, however, that the mark of greatest value is the confidence resulting from the reputation of its maker. That is why

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has been for years recognized as a conscientious buggy expert and why the many attractive styles of "Ames-bill" buggies have been in such demand throughout the land.

They are made from hard, tough, Kentucky hickory, and consequently have the strongest shafts and wheels that can be made. Only the best of hardwood and other materials are used in the bodies. Skilled workmen and modern machinery produce perfection as far as buggies are concerned.

Ask your dealer for an "Ames-bill" buggy. If he can't show you one write for a catalog of over a hundred excellent designs that considering quality are extremely reasonable in price.

**The E. A. Ames Co.,**  
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BUGGY THAT BRING YOU HOME



the same with the oar of works, and with a similar result—no advance. Mark! I pull both together, we go on apace, and in a few minutes shall be at our landing place. So, in my humble opinion," he added "faith without works, or works without faith, will not suffice."

Let there be both, and the haven of eternal rest is sure to be reached.

As the flower is before the fruit, so is faith before good works. Faith is the parent of works, and children will bear a resemblance to the parents. It is not enough that the inward works of a clock are well constructed, but also the dial-plate and hands; the one must act on the other, the works must regulate the movement of the hands.

"Lo! when the boatman stems the flowing tide,

And aims direct his little boat to guide; With both oars working he can head-way make,

And leave the waters foaming in his wake;

But if one oar within the boat he lays, In useless circles, round and round he plays.

So faith and works, when both together brought,

With mighty power and heavenly life are fraught,

To help the Christian on his arduous road,

And urge him forward on his way to God:

If Faith or Works, no matter which, he drops,

Short of his journey's end he surely stops.

Nothing can take the place of faith. By it we are inspired to commit ourselves to Christ and be saved. By it we are made courageous to undertake great things from Him. By it God is given a chance to use us as far as we can be used, and then to supply himself for the rest that we cannot do. The Christian who sits down and says, "I will wait until I see where the money is coming from before I will agree to launch out in an enterprise for God," is like the non-Christian who sits down and says, "I will wait until I feel that I am saved before I commit myself to Christ and confess His name."

### New Feather Beds Only \$6.50

New Feather Pillows \$1.25 per pair. Full size and full weight guaranteed. All new, clean sanitary feathers. Best 8 ounce feather proof ticking. Write for new catalogue. SOUTHERN FEATHER & PILLOW CO., Dept. 160, Greensboro, N.C.

## Ugh! a Dose of Nasty Calomel

It Salivates! It makes you sick and you may Lose a Day's Work.

You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's my guarantee! Ask your druggist for a 50 cent bottle of Dodson's Liver Tone and take a spoonful tonight. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick, I want you to go back to the store and get your money.

Take calomel today and tomorrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone tonight and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate, so let them eat anything afterwards.

Israel refused to obey God and go over Jordan unless encouraged by the spies. Joshua, as he started to obey God and cross the Jordan, sent spies to learn how to co-operate with God in accomplishing the task. Israel, by her lack of faith, wandered forty years in the wilderness. Joshua, by his act of faith, went over and "possessed the land." The cost that faith counts is the way of co-operation. When Martin Luther was writing to his friend the Chancellor at the Diet of Augsburg, he said, "I fear not, and why should I fear? I have seen two miracles lately. I looked up and saw the clouds above me at noontide, and they looked like the sea hanging over me, and I could see no cord on which they suspended, and yet they never fell. And then, when the noontide had gone and the midnight came, I looked again, and there was the dome of heaven, and it was spangled with stars and I could see no pillars that held up the sky, and yet they never fell. Now he that holds the stars up and moves the clouds in their course, he can do all things, and I trust him in the sight of these miracles."

Let the soul seeking Christ realize this, and stop waiting to feel before trust and confession. Let the church also realize it, and stop undertaking for God only that which is in sight. Faith is not eyesight; it is soulsight; it is undertaking for God a thing the end of which cannot be seen at the time of the undertaking.—Sunday School Board Tract Series.

### BLOOD POISON IS SNEAKING.

It steals upon you in the most unexpected manner. Beginning with a mere scratch of the skin and aided by the careless touch of a pair of dirty hands the slight wound becomes infected, festers and spreads. Blood poison sets in and unexpectedly the entire body is affected. Too often it proves fatal. Don't be foolish. Take care of yourself. The application of Gray's Ointment in all cases of cuts, burns, scalds, bruises, stings, sores, whether large or small, will put a stop to any possible chance of infection and blood poison. Telephone your druggist, or write W. F. Gray & Co., 809 Gray Bldg., Nashville, Tenn., for sample.

## DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

MRS. W. B. JONES.

Whereas, it has pleased God in His loving wisdom to take to His loving bosom our beloved sister, Mrs. W. B. Jones, therefore, be it

Resolved, That we deplore the loss of our sister and co-worker, yet bow in humble submission to God's will.

That we shall miss Mrs. Jones in every phase of our church work, especially in the Sunday school.

That we shall cherish her memory and shall try to take up the burdens of church work where she laid them down.

That we, as a church and Sunday school, express to the bereaved husband and children our heart's sympathy.

FRED W. HAMMACK,  
E. C. LANE,  
R. E. ZACHERT,  
Committee.

LOWRY.

Whereas, our Heavenly Father in His loving wisdom, has called from earth to Heaven our beloved sister and co-worker, Mrs. Nettie Lowry; therefore, be it

Resolved first, That we deplore the death of Sister Lowry, yet we bow in humble submission to Him, who doeth all things well.

Resolved second, That we miss her sweet, cheerful spirit and helpful counsel in our circle where she stood always ready to share in every duty.

Resolved, third, That our W. M. U. extend sympathy to the family.

MRS. ELIZABETH GRAHAM,  
MRS. W. L. CRAWFORD,  
MRS. B. A. ASHWORTH.

J. J. MORRIS.

One of the oldest and most highly respected men in Tate County very suddenly fell asleep in the arms of Jesus, on February 2. He was seventy-one years old. Had been a member of the Baptist church about fifty years. He leaves a wife and several children to mourn for him. But leaves a record that will live on down the ages. "And his children rise up and call him blessed." Me thinks I can see him as he passes over the river on through the pearly gates and meets the Savior. And Jesus says: "Welcome home." Then it is that we humbly submit to God's will and say, farewell, dear father, farewell.

MRS. MARGIE MORRIS.

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# WAR, THE CRUCIAL TEST OF CHRISTIANITY.

By M. T. Andrews.

It is not extravagant to say that in the nineteen hundred years since its dawn, Christianity has not been subjected to the strain that it is under now by reason of the world war. World problems in their most acute stage have been thrust upon us for settlement when we have little preparation for dealing with them. If our religion is what we claim for it, and our people will be true to God and the right, we will solve these problems. Otherwise, God only knows what is to become of us. Let me enumerate some of these problems:

There is, first, the question of woman's place and power in the world. For a century and more we have been making a public conscience on the question of woman's right to a full personality in the world. Education and enlightenment have done their best, and yet do not hesitate to say that our treatment of woman in this Christian land in this the twentieth century is in many respects barbaric and heathenish. Disguise it as you may, it remains a fact that we deny to a woman the right under our laws to be simply a human being. We hold her responsible for the moral, and religious welfare of the home, and for the political welfare of the state, and deny her the right to any voice in the things that determine their welfare. Such an attitude is cruel and unjust, and cannot be defended either on moral or legal grounds. A woman is a human being, and has proven herself as capable of weighing the great problems of human welfare as a man. To make her the keeper of the home which is the cradle of civilization, and expect her to rear sons and daughters to build the church and the state, and then tell her that she cannot speak on the great questions that make her task easy or difficult, is a travesty on justice.

All this might do for a bygone age,

when woman was considered the drudge and property of man. It might do for an age before Jesus Christ came into the world to free woman from her age-long bondage. Mary, the mother of Jesus, sang the morning song, the sunrise hymn of the Christian dispensation when she said, "My soul doth magnify the Lord, for he hath looked upon the low estate of his handmaiden; from henceforth all generations shall call me blessed." Jewish religion at its best, as set out in the Decalogue, classed woman with a man's house, his ox, his ass, and whatever was the chattel and property of man. Greek culture did no better. Socrates, representing the highest in Greek culture, said he thanked God every day for three things: first, that he was a Greek and not a barbarian; second, that he was a free man and not a slave; and third, that he was a man and not a woman. This is the estimate that the highest culture of the world has placed upon woman.

The war is testing us on many points and teaching us many lessons, but none more forcibly than this: the women of this country are capable of effective co-operation in a world struggle, are being called upon to make the largest sacrifice, are showing a willingness to suffer far surpassing the men; and yet with it all she is not treated like a human being. We give them no voice in the affairs that create their duties and shape their destiny. Against all the traditions of my past, contrary to all my training in my youth, this war has brought me to declare myself a full-fledged, out and out, advocate of woman's suffrage, and I shall do all in my power from now on to bring it about. I regard it as a standing reproach on our beloved denomination that the Southern Baptist Convention, one of the largest and most intelligent and cultured religious communions in the world, is governed under a constitution that denies a woman the right to a full personality. I trust I may live to see this reproach removed.

This war is also testing the socializing power of the gospel. We made some headway in humanizing our social order. The interdependence of all the people is felt more keenly than ever before. Community rights and privileges are making gratifying progress toward full recognition. But we are being resisted by the powers of combination. When this war broke out, two courses were open to those who were in position to control the necessities of life. They could be patriotic and human, recognize the obligations of brotherhood, and render service to mankind by being satisfied with small profits and putting the necessities of life within reach of God's poor. Or they could tighten their grip on profits, corner the world's markets, and make merchandise out of human tragedy. To their everlasting shame, too many of them took the latter course, and coal barons, and food manipulators, and manufacturers, and wholesalers of almost every kind plunged into a price raising, profiteering campaign, higher and higher they go, until hundreds of thousands of people shivering in winter's cold, half fed, and groping in restless discontent. It is not the rich either that are doing all the combining. Labor unions, acting on the

same impulse, seized upon the crisis the war made to press claims and advantages that normal conditions would never bring them. The result is that a democratic form of government, unskilled in handling these intricate questions, and a nominal Christianity, too long satisfied with leaving these vital matters of human welfare untouched, are both strained almost to the breaking point.

The Bible says it is God that "maketh wars to cease." I do not know when the war is going to close, but I seriously doubt if it closes until our selfishness is sufficiently punished and we learn the lesson of human brotherhood.

The war is also testing the power of the gospel to correct certain social evils of our time. For a generation or more we have been trying to build a public conscience on the social evil. And in spite of all we have done, and of plain teaching of the word of God, society is allowing still a double standard in morals in order that men may soil their bodies and their souls in vile indulgence. The war has revealed to us a hideous social cancer eating the heart out of the human race. The federal authorities discovered that vice conditions made it impossible to have an efficient army, that an appalling per cent of our young men were hopelessly inefficient because of sexual sin.

It is culpable beyond words to express that local forces of government in the cities and towns of the country where camps and cantonments were situated in many cases resisted stoutly all efforts to eliminate vice and protect our young men. In some cases federal authorities had to dismiss local forces and assume control of conditions in order to get any enforcement of law. Never before have we seen this sin in all its magnitude and danger. It is just about to swamp the human race, and decent people who want to be respected in this country ought to quit apologizing for it.

There is that other sin against society, the liquor traffic. Who does not know that God has been calling this country for half a century to destroy this evil thing? There is no longer any need of arguing the question with a morally sane man. A man went to town, went into a saloon and got the whiskey that made him drunk, went home brutalized by it, became enraged, pitched his wife out the window, killed her and murdered his unborn child. The state was out \$2,000 for his prosecution, he went to the pen, a home was broken up, and he and his murdered wife and child will come to the judgment. And O, my God! what then? The man who will argue that it is right for a great government to put that saloon in the town to make that man drunk and send him home a brute, is not morally sane, and it is no use to argue with him. This war in my judgment will not close, until the American people have seen the enormity of their sin and have determined to abolish it forever. If the war were to close today, every heartless distillery in America would resume business tomorrow and go on doing its bloody work. So long as this is true we have not learned our lesson.

With all of its havoc and crime, war has its compensations; and if while wading through blood and suffering

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Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a small bottle of Knowlton's Danderine from any drug store and just try it.



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Delicious "Fruit Laxative" can't harm Tender little Stomach, Liver and Bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping and you have a well, playful child again. Ask your druggist for a bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

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we shall recognize the chastening hand of our God, and learn what it means for Christ to live over again in us, the war will not be in vain. These little lines, the author unknown, express my feelings of late:

"I walked a mile with pleasure,  
And she chatted me all the way;  
But I found myself none the wiser,  
For what she had to say.

I walked a mile with sorrow,  
And not one word said she;  
But O! the things I learned from her,  
As sorrow walked with me."

Willsboro, Texas.

#### To Drive Out Malaria

And Build Up The System  
Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 60 cents.

#### EXCERPTS FROM AN EXILE.

I rejoice that the Legislature of Mississippi made such a recordable event as being the first state to ratify National prohibition. How appropriate, as the name Mississippi, signifies Father of Waters. I take special joy that I am living to see the long time wish of my heart. It was in the winter of 1866 or 67 that I declared with emphasis, I am a prohibitionist. It was my good fortune to be a member of the Tishomingo Baptist Association (of Mississippi) which was the first religious bodies to memorialize Congress to remove the SALOON from the National Capital.

That has been done and now the Capital asks that the SALOON be removed from the nation. John Barleycorn will die hard, but die, he must. The happiness of homes depends upon it. Humanity's fate may be in America's hands. The voice of the world is calling for deliverance from strong drink as well as from imperialism. Let America be brave and true. JOHN BARLEYCORN, long an ally of civil governments, active and achieving through his ambassadors appointing power or elective franchise had his regents dominating in the departments of state among all nations. Drunk with ambition and power of his own distilling, he placed his chief, alcohol, who had compelled statesmen and their constituents to acknowledge his supremacy on the throne of power, and styled him King Alcohol. This enthroned king now claiming his constitutional and inalienable right entitled him to protection, liberty, life and the pursuit of property, ruled with diligence the lords of creation, reducing them to slavery, inspiring brigands, schooling prostitutes, heartening robbers, tyrannizing over wives, mothers and dependent children. He had no respect for the Monroe Doctrine, establishing his royal power in defiance, neither did he respect states rights, for his scepter defied state lines and dry territory. At last the cry from squalid homes and an outraged world sounded up to heaven for the dethronement of the maddening king. Many thought as did Paracelsus about whom Longfellow wrote, that in alcohol was stored "the elixir of life," but which was found to be a "savor of death unto death." Heaven echoed the cry and sent deliverance to many states. The royal tramp, tramp of the once domi-

neering king is no longer heard to dismay our firesides, nor to dictate the ruling of judicial ermine. Behold, "My countrymen, what a fall."

The house of the once proud and defying John Barleycorn, whose King Alcohol, once from his silver throne by his golden scepter dictated the policy of governments is now the stealthy, slinking, sneaking, skulking "boot-legger" with traitorous pace moves as a ghost at night. Democracy sobered is coming to her own and has writ on her banner "Eternal vigilance is the price of prohibition," and men true to patriotism will stand to their guns till the last "boot-legger" expires in penitence and reformation.

Of all people, Baptists should be vigilant and active in restoring the example of their Harbinger, John the Baptist, who came "drinking neither wine nor strong drink." To follow his example is the only safety against the "matchless evil."

Many Americans strive to prevent "alcoholism" from being re-incarnated in the life of her soldiers who have gone to defeat the Kaiser. I know from association that a dramless soldier can out win a drammy soldier in zero weather. Prohibition is not intolerant. It belongs to the household of truth that makes free to live and act as a freeman, to build up public virtue upon individual worth, maintaining that "righteousness exalteth a nation."

Every lover of temperance and of home will be strong and of good courage to stand for the right, and "having done all stand."

"He who fights and bravely falls  
Will hear the Master when He calls."

A patriot's toast to his country is:  
"Sail on, sail on, thou ship of state,  
Sail on, sail on, America, strong and great,  
Humanity with all its fears  
And hopes of coming years  
Hangs breathless on thy fate."  
—L. R. Burress.

Jonesboro, Ark.

P. S.—It is a very great pleasure to an ex-Mississippi now in Arkansas to say that Elders T. J. Latimer and H. J. McCool are making good in Arkansas. The "people hear them gladly" as they preach a great gospel offering great salvation. Others of their kind can find fields in Arkansas. Address Dr. J. S. Rogers, Little Rock, or Dr. J. C. Harris, Jonesboro, Ark.

#### BROOKSVILLE.

Perhaps it will be of some interest to others to tell a little news from the field here. It is due my people to say that they have shown the real spirit of co-operation with their pastor since coming on the field. There are some of the Lord's chosen ones among the flocks at Brooksville and Bethesda. We have set some new stakes for the new year and there is a good prospect of filling the new space full.

First, we adopted the budget system of taking care of our finances at Bethesda in September. It is working with the least trouble of any plan they have ever used. The Board's apportionment will be much more than met here. Usually paying about \$150 for benevolences, they will by the end of the year have paid at least 30 per cent more. The work is doing well for a country church of few members in this bitter weather. We are hoping for big things

## SOLDIER BOYS WHO WAGE THE WAR AT HOME



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and all seems to portend our hopes being fulfilled.

At Brooksville the prospects are also bright. In October Brother Tull, the budget man, was with us and taught us the better ways about the budget. We proceeded to organize that day and on the budget Sunday with the rest, we took our canvass. Returns are about all in now and the first month is about past. We put our budget at \$1,800. We will go from 10 to 20 per cent over. Our treasurer informs me that he will send to our State Board the month's apportionment and pay all home expenses as well. We have enlisted the unenlisted and have strengthened our faith for conquest. The fight was not won easily and there were many tears shed and prayers made. I do not think I have ever worked and prayed harder over anything, and now

that victory is more than in sight, I am rejoicing with a great joy. Let no one think that the budget will not work, or that it will work itself. It will not fail if worked, or it will fail if not worked. It will work in the country and town as well as in the city. We have tried it and know.

We are trying now to take care of the Lord's work as He would have us. Our budget does not include our fourth Sunday orphanage offering, which has averaged about \$12.50 for many months. How is that for a small church without large wealth?

We glory in the Lord for the achievements of the past and look forward with hopes bright and beautiful for the future. Pray for us and come to see us.

For the work of the Lord,  
**OWEN WILLIAMS.**



## B. Y. P. U. DEPARTMENT

Auber J. Wilds, Superintendent.

"We Study That We May Serve."

Did you learn that "Convention chorus" last week? Learn this one too and sing them together. (same tune)

"TELL IT WHEREVER YOU GO."  
Tell it—Tell it  
Tell it wherever you go.  
We'll all go aboard the Convention train  
And go to Kachukko.

Who did you tell it to?

We are going to have a good time at the convention. Watch for the program and notice who the speakers will be, great men, every one of them. It will be worth the trip to the convention to hear any one of them. Kum.

I like the way some folks go at their job, don't you? Read the letter given below, a copy of which was sent to every B. Y. P. U. in Jones County by the Laurel City Union. That's the B. Y. P. U. spirit, "unselfish" wanting to help others:

To the Young Baptists of Jones County.  
The Laurel City Union has arranged for a B. Y. P. U. Institute—a week of study and training for the young Baptists of Jones County—for the week of February 17th to the 22nd inclusive.

The sessions will be held at the West End Baptist Church in Laurel each evening during the week. Three classes will be organized for study and class recitations. The Senior Manual, the Junior Manual and Doctrines of Our Faith will be taught.

Rev. J. C. Parker and Mr. Goode Montgomery of Laurel, and Mr. Auber J. Wilds, superintendent of the State B. Y. P. U. work will teach the classes daily.

We wish to have in attendance in this study a number of young men and women from each Baptist church in the county. It is an opportunity to get good training for leadership in the B. Y. P. U. work that must be done in this association. See to it that your church has some of its best workers present to prepare for work to be organized at your own church.

### HAIR NEEDS FOOD

Just as every other living thing does and just as every other living thing it will die if it is not fed. Hair food takes the form of the natural oil on which it subsists. Fifty years ago the Creoles of Louisiana, who prided themselves on their hair, discovered a recipe for beautiful hair. By the use of this natural hair oil, "La Creole," they kept their hair beautiful, light and fluffy. This secret has been handed down through generations and presents the very best hair food and hair disease remedy. Does your hair fall out? Is it coarse? Is it thin? Has it lost its natural luster? Then ask your dealer for a bottle of "La Creole" hair dressing. The price is only \$1 and it will be the life of your hair. If he can't supply you write at once to the Van Fleet-Mansfield Drug Co., Memphis, Tenn.

Programs and further announcements will be made later. The courses of study and the teachers have been selected, the date has been fixed and we ask that you plan to take advantage of this work. No cost except text books.

For any information please see or write to Mr. Harry Smallwood, of Laurel, or any of the City Union officers whose address appears in this announcement.

This is no joke. This is a great work and you are asked and cordially invited to have a part in it.

Yours very sincerely,  
E. D. HURST,  
Field Worker.

Have you had your "study course" this year? The new study course book is "Training in Christian Service" by L. P. Leavell. You will find it a most delightful study of four very important subjects of three chapters each. (1) Church Membership. (2) Soul Winning. (3) Stewardship. (4) Missions. February is the month for study course work and everybody is falling in line. Why not you?

In the "question and answer" section of our department January 31st, a question was asked concerning the study course. If you have never had a study course in your B. Y. P. U. the answer given to the question may help you. Look it up.

I am sure you noticed the changes in the "Standard of Excellence" as outlined in our column last week. I mention them here. The group plan of organization is added. The quarterly business meeting is added. The attendance is raised to an average of 75 per cent. The study course must be taken by 25 per cent of the active members. 75 per cent of the active membership must be systematic givers. This means extra effort on the part of each individual member, but we are equal to the task. Bring your part up.

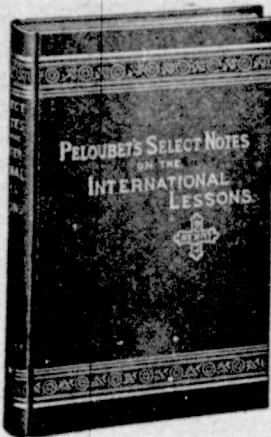
### "QUESTIONS AND ANSWERS."

Question: In the daily readings for each day there is assigned a certain passage of scripture, and for Sunday the B. Y. P. U. topic and Sunday school lesson is assigned. We want to know if to complete the course and get a certificate we have to study the B. Y. P. U. and Sunday school lesson each week.

Answer: The award is given on the basis of the readings for six days in the week; in the Bible Readers course pamphlet no mention is made of the Sunday school lessons; it is given in the quarterly (and of course that is where you saw it), and only suggests that all young Christians will study their B. Y. P. U. and Sunday school lessons, and for that reason the readings for Sunday are left out of the course.

After fifteen years of pastoral work at Ecu, Rev. T. A. J. Beasley has resigned. More than 200 have been baptized into the fellowship of the church. Pastor Beasley has preached for the church at Sherman 21 years. He now preaches for Toccopola, Baldwin and Sherman.

## 1918 Sunday School Helps



The Famous

### Peloubet's Select Notes

On the 1918 Sunday School Lessons

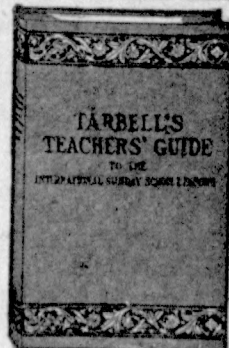
Compiled by Dr. F. N. Peloubet and Dr. Amos R. Wells. Price, \$1.25 net; \$1.35 delivered. Five copies postpaid for \$6.25.

The Great

### Tarbell's Teacher's Guide

To the 1918 Lessons

Edited by Dr. Martha Tarbell. Contains helps for use in every department of the Sunday School. Price \$1.35 net; \$1.35 delivered. Five copies postpaid for \$6.25.

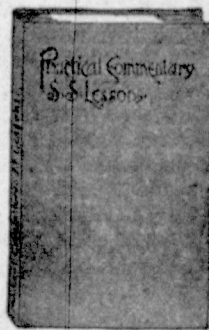


The Complete

### Arnold's Practical Commentary

On the Lessons for 1918

Edited by Prof. David S. Warner. A useful help at a low price. Price 60c net; 65c delivered. Five copies postpaid for \$3.00.



The Handy

### Torrey's Gist of the Session, 1918

By Dr. R. A. Torrey.

A help for the busy man or woman, vest-pocket size. Price 25c postpaid; ten copies postpaid for \$2.25.



The Convenient Self-Pronouncing Vest-Pocket

### Commentary for 1918

Edited by Dr. J. M. Coon (a Baptist).

One of the most popular helps published. Prices: Cloth binding, red edges, 25c postpaid; imitation morocco, gold edges, 35c postpaid. Ten copies, postpaid: Cloth, \$2.25; in morocco, \$3.15.

MAIL ORDERS FILLED PROMPTLY

### The Baptist Record Book Store

Jackson, Mississippi

The Florida Baptist Witness has been tendered to the State Convention either through purchase or lease. It was agreed to lease for a period of twelve months with the privilege of buying. The paper will be moved from Arcadia to Jacksonville.

The Orphanage at Jackson now has 160 in the Home, and several applicants. The Board of Trustees, in annual sessions, was pleased with the entire management. But we expected this with our excellent Superintendent at the Home.